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*American Board of Commissioners for Foreign Missions.*

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

As we pass to a new volume of the Herald, it may be well to pause, for a few moments, and look at the missionary results of the year which has just closed. The materials for such a survey are contained in the successive numbers of this publication; still it will be profitable to group together the more prominent incidents of the year, and thus bring them into a narrower field of vision.

And seldom is it the privilege of the Christian to dwell upon occurrences of such present interest and such prospective importance. In the midst of an unusual dearth of revivals in our own country, some of the missions have enjoyed seasons of refreshing for which neither they nor we can be sufficiently grateful. To say nothing of other fields, the work of grace among the Nestorians stands before the world as having, in some respects, no parallel in the history of modern missions. It should be regarded, however, only as a proof and a pledge of what God is willing to do for his people. They have only to "believe," and they shall see his "glory."

And not less cheering are certain results which have been brought about by the providence of God. The toleration secured for Christianity in the Chinese Empire, is one of the great events of the present age; and it will live in the memory of the good when almost every thing else which has occurred in the year 1846, shall have passed away. The progress which religious freedom has made in Turkey, also demands a special and grateful acknowledgment. Who would have ventured to predict, five years ago, a recognition of the rights of conscience at so early a day in a Mohammedan country, which puts to the blush some of the most enlightened nations of Europe? Truly, "the king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."

The goodness of God to the missionaries should receive a passing notice. The number of deaths during the year has been comparatively small; and only two ordained laborers have been reported as called away to their reward. On the other hand, seven of our brethren have again set their faces towards the Gentiles, after a brief sojourn in their native land, invigorated in body and refreshed in spirit. Ten others have gone forth, for the first time, to preach the acceptable year of the Lord. "But what are they among so many?"

At some of the missions, indeed, events of the most painful character have occurred. Hands have been made weak, and hearts faint, by the stealthy approach of disease or by overtasking burdens. One beloved fellow-laborer in the gospel of Christ has been 'brought unto Areopagus,' charged with flagrant crimes, simply because he has endeavored to tread in the steps of the great Apostle of the Gentiles; and his life, moreover, has been put in jeopardy by men who "mocked" at the truths which he proclaimed. Farther to the east, we have seen the unwonted spectacle of a missionary's dwelling assailed and rifled by a lawless mob; while his associates in labor, far and near, have been constrained to see their friends and adherents subjected to almost incredible hardship and suffering. As we dwell upon these scenes, however, joy mingles with our sorrow; for God, as so often heretofore, has made the wrath of man to praise him. While his enemies have been shaking, unwittingly but fearfully, their own tottering ramparts, he has given his friends a refuge "in the shadow of his wings."

Thus from different parts of the great missionary field we have abundant evidence of the presence and favor of God. By his providence, as well as by his Spirit, he is addressing to us words of encouragement and hope. Our very apprehensions and disappointments are made, in the end, to minister to our faith. In the God of missions we can put our undoubting trust.

## AFRICA.

### SOUTHERN AFRICA.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Adams.

UMVOTE.—Aldin Grout, *Missionary*; Mrs. Grout.

PETER-MARITZBURG.—Daniel Lindley, *Missionary*; Mrs. Lindley.

Station not known.—James C. Bryant, *Missionary*; Mrs. Bryant.

On their way to the Mission.—Lewis Grout, *Missionary*; Mrs. Grout.

(3 stations; 5 missionaries,—one a physician,—5 female assistant missionaries;—total, 10.)

Doct. Adams estimates the native population in the Natal territory, after having visited the more important settlements, at between sixty and seventy thousand. These are mostly refugees from the Zulu country, in which the tyrannical career of Umpandi appears to be drawing to an end. When his power

shall have been broken, a considerable population, northeast of Natal, will probably be accessible.

The arrangements of the colonial government, in respect to the natives, appear to be conceived in a spirit of liberal philanthropy. "They consult us," says Mr. A. Grout, "on many points, and have requested Doct. Adams to act with two others as a commission for the location of the natives; and we have no reason to think that any member of the commission has any views, in relation to this subject, essentially different from what we think is best. The government now wish that missionaries were here, in such numbers as to enable them to locate at least one at each settlement, with a magistrate of their own."

Mr. A. Grout has established three schools,—two taught by natives, and one by himself,—in which there are about forty-five pupils. His average congre-

gation on the Sabbath is two hundred. He has recently undertaken to erect a building, which shall serve the twofold purpose of a chapel and school-house. The natives cheerfully assist him in this work. Doct. Adams has about one hundred pupils in his schools; and he preaches to an average congregation of eight hundred.

Mr. Bryant gave up an agreeable pastoral relation in Massachusetts, and embarked with his wife for this mission, April 15. Mr. and Mrs. L. Grout followed, November 10.

#### WEST AFRICA.

**BARAKA.**—John Leighton Wilson, *Missionary*; Mrs. Wilson.

**OZYUNGA.**—William Walker, *Missionary*; Mrs. Walker.

*In this country.*—Albert Bushnell, *Missionary*; Mrs. Griswold, Mrs. Bushnell.

(2 stations; 3 missionaries, 4 female assistant missionaries, and 5 native helpers;—total, 12.)

The relations of the Gaboon people to the government of France are still very unsatisfactory. The natives, after the attack upon their territory, retired in a body to the woods, leaving their towns to be pillaged and their property to be destroyed. Subsequently, however, they returned, though they had thought of going to another part of the coast. Aside from the demoralizing influences of the French, the mission has not been recently disturbed in its operations. Most of the schools have been resumed, and the preaching services appear to be well attended. Mr. Wilson has hoped that there was more than ordinary seriousness among the people.

The present stations, it would seem, ought to be sustained so long as our brethren can labor without restraint or hinderance from the French. Still, in the uncertainty which hangs over the future, Mr. Wilson thinks it desirable to commence operations at some point beyond their jurisdiction. Cape Lopez, sixty miles south of the Gaboon, and Cape St. Catharine's, (or Kama,) one hundred miles farther, have both been mentioned as suitable for new stations. Before this step can be taken, however, the number of missionaries should be at least doubled.

Mr. and Mrs. Bushnell have been obliged to return to the United States, in consequence of impaired health. Mr. and Mrs. Walker embarked on their return to the Gaboon, September 16.

#### EUROPE.

##### GREECE.

**ATHENS.**—Jonas King, D. D., *Missionary*.

(1 station; 1 missionary.)

It was stated in the last annual survey, that the Holy Synod of Greece had invoked the aid of the civil power, in its attempts to put down the pretended heresy of Mr. King. The Minister of Justice, by the direction of the Prime Minister, instituted a prosecution; and three successive judgments have been given against our persecuted brother, the last having been pronounced by the Areopagus. The effect of these judgments was, to declare the acts charged upon him to be violations of the law, and to refer the question as to the truth of the allegations to the criminal court. The trial of this issue was to take place at Syra in July; and a condemnation (which seemed almost inevitable) would have resulted in his imprisonment with ordinary malefactors. Mr. King went to Syra at the time appointed; but he found such an excitement raised against him, that he could not be tried without imminent peril. By the advice of his counsel, therefore, he returned to Athens, to meet his accusers at a future day. At various times during the year, his life has seemed to be in danger, even in the capital of Greece; and though there is nothing in his latest communications to alarm his friends, his situation calls for their sympathy and their prayers.

It will be understood, of course, that Mr. King's labors as a missionary have been much circumscribed by the proceedings already mentioned. Still it is doubtful whether as much has been accomplished for spiritual Christianity in Greece in any previous year, as during the last. Discussions can hardly fail to grow out of this persecution, which will do much to open the eyes of reflecting men to the errors and abuses of their church.

#### WESTERN ASIA.

##### ARMENIANS OF TURKEY.

**CONSTANTINOPLE.**—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, Henry J. Van Lennep, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Hamlin, Mrs. Wood, Mrs. S. C. Hinsdale, Miss Harriet M. Lovell.—Eight native helpers.

**SMYRNA.**—Elias Riggs, Thomas P. Johnston, Joel S. Everett, *Missionaries*; Mrs. Riggs, Mrs. Johnston, Mrs. Everett.—Four native helpers.

**BROOSA.**—Benjamin Schneider, Daniel Ladd, *Missionaries*; Mrs. Schneider, Mrs. Ladd.—One native helper.

**TREBIZOND.**—Philaedon O. Powers, Edwin E. Bliss, *Missionaries*; Mrs. Powers, Mrs. Bliss.—One native helper.

**ERZERROOM.**—Josiah Peabody, Azariah Smith, M.D., *Missionaries*; Mrs. Peabody.—One native helper.

**NICOMEDIA.**—One native helper.

*On their way to the Mission.*—Nathan Benjamin, *Missionary*; Mrs. Benjamin.

*In this country.*—John B. Adger, William C. Jackson, *Missionaries*; Mrs. Adger, Mrs. Jackson.

(6 stations, 18 missionaries,—one a physician,—18 female assistant missionaries, and 16 native helpers;—total, 52.)

The work of the Lord in this mission has come to its long expected crisis. The evangelical Armenians, persisting in their refusal to countenance by word or deed the superstitions of their national church, have been excommunicated and subjected to grievous trials. In former years, indeed, there has been occasion to speak of persecutions,—of expulsions from the family, stripes, imprisonments, loss of property, banishments,—involving much individual suffering. But the grand trial of this sort has come during the past year; for the hierarchy, determined neither to conform itself to the word of God, nor to countenance a reformation among the people, has put forth all its strength to arrest the progress of evangelical sentiments. What would have been done had not the Most High restrained the persecuting power, it is impossible to say. As it was, the evangelical Armenians were not only excommunicated from the national church, many of them by name, but some were imprisoned; others were banished, and application was made to the Turkish government, but unsuccessfully, for the banishment of others still; many were subjected to scourging and other forms of violence; and a still greater number were despoiled of their goods and means of livelihood. At one time it was necessary to prepare shelter and food at Constantinople, wholly or in part, for about one hundred persons.

The gratitude of the Christian world is due to Sir Stratford Canning, the English Ambassador, for his intelligent, impartial, and truly Christian course in securing religious toleration in Turkey; in which, it is but just to say, he has been cordially aided by the diplomatic representatives of Prussia and the United States. We may hope that Reshid Pasha, the present enlightened prime minister of the Turkish government, has not been a reluctant coadjutor. By his command the Patriarch was obliged to

release his prisoners, to open the shop doors which he had forcibly closed, and to arrest the inhuman cruelties of his subordinates at Trebizond and Erzerroom. In June the Grand Vizier sent a letter to the pasha of Erzerroom, requiring protection for such Armenians as had embraced the Protestant religion.

It is not to be expected, however, that the evangelical Armenians will be allowed to enjoy perfect security. Were the disposition of the Turkish government more friendly than it is, acts of oppression and violence might be expected to occur that would evade either the laws or the police of the empire. The assault upon the house of Doct. Smith at Erzerroom was strongly disapproved by the Sublime Porte, and immediate steps were taken to repair the injury; and such an event is not likely to happen again. But the same bigoted and reckless spirit may often vent itself upon the Armenians.

Our Armenian brethren, having been forcibly driven from their national church, requested the members of the mission, assembled at their annual meeting in June, to recommend to them a plan of church organization and discipline. This having been done, a church was soon after organized, with forty members, on the proposed plan at Constantinople, and a pastor ordained over it; and similar organizations have been effected in Trebizond, Nicomedia and Ada Bazar. At Trebizond only nine were formed into a church in the first instance; at each of the other places, fourteen were admitted to Christian fellowship. Ten were received into the church at Constantinople on the first Sabbath in September; and frequent accessions may hereafter be expected, there and elsewhere.

Progress has been made in the creation of an evangelical literature, and in promoting among the reformed an enlightened, Christian education. Persecution has been the means of giving a unity to the seminary at Bebek in its religious character and aims, and an earnestness to its intellectual and spiritual life, which otherwise could not have been attained except by years of labor.

In the reformation among the Armenians we have an illustration of the "diversities of operations" seen in the missionary work, though "it is the same God which worketh all in all." Among this people the progress has ever been gradual. There has been no sudden and strong influence of the Holy Spirit, as at the Sandwich Islands, and quite recently



at Oroomiah. It has pleased God to sustain the work against the attacks of its enemies, and often to make those attacks conducive to its advancement; but still not to give it a rapid extension, at any one time, or in any one place. The number residing in the city of Constantinople, who are known to give such evidence of piety as renders it proper to constitute them into a church, may approach one hundred. A much larger number is supposed to be scattered over the great region stretching from the metropolis to Smyrna, Aleppo, Diarbekir, Van, Erzeroom and Trebizond; including Broosa, Nicomedia, Ada Bazar, Tocat, Kaisarea, &c. The churches at Trebizond, Nicomedia, and Ada Bazar, are indeed small; but as the members have been tried in the fiery ordeal of persecution and found faithful, may there not be as much moral worth, yea, as much real piety in them, as in others having five times as many members, none of whom have known by experience what it is to suffer for righteousness' sake? In such bodies there must be the elements of growth and progress; and we may be humbly confident, that the Lord will make them instruments of restoring the power of the gospel to the regions where, in ancient times, its first triumphs were witnessed.

As connected with the reformation among the Armenians, and apparently one of its fruits, it is proper to notice a slight movement among the Greeks. At Constantinople and Ada Bazar there have been a few inquirers; and it is hoped that some have passed from death unto life. Two of them have been called to prove their attachment to the truth by trial and suffering. The latest information left them both in prison at Constantinople.

Mr. and Mrs. Benjamin embarked on their return to this mission, October 21. Their field of labor is not yet assigned to them.

#### Jews of Turkey.

CONSTANTINOPLE.—William G. Schauffer, *Missionary*; Mrs. Schauffer.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

The great effort of Jewish learning and ingenuity, ever since the destruction of Jerusalem, has been to prevent the reading of the Old Testament from being suggestive of Christian ideas to the Jewish mind. Hence a mission to the Jews requires an extraordinary amount of pre-

paratory work, in the first instance; though the main objects and duties of such a mission, after this preparatory work shall have been accomplished, will differ little, if at all, from what is proper in other cases. Whatever may be the will of God as to the future existence of a Jewish community in Palestine, the prophecies supposed to bear on the return of the Jews to that land, are believed by the Committee not to be sufficiently clear to serve as a positive rule of duty; or to warrant a costly system of efforts specifically directed to that result. This interesting people, "beloved for the fathers' sakes," must needs awaken peculiar sympathy; and if the obstacles to be overcome in giving them the gospel are greater than are met with elsewhere, that is a reason why we should the more earnestly seek their conversion.

Mr. Schauffer is still chiefly occupied with preliminary measures, growing out of the peculiar state of the national mind and literature. His appropriate labors are among the Spanish Jews. He is making good progress in supplying them with the Scriptures, and is about entering upon the preparation of a version, in connection with Mr. Schwartz of Berlin, for the German Jews. He very much needs an associate of kindred spirit in his work.

#### SYRIA.

BEIRÛT.—William M. Thomson, *Missionary*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Thomson, Mrs. De Forest, Mrs. Hurter.—Two native preachers.

'ARIEH.—George B. Whiting, Simeon H. Calhoun, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Whiting, Mrs. Van Dyck.—Two native preachers.

On their way to the Mission.—Eli Smith, *Missionary*; Mrs. Smith.

In this country.—John F. Lanneau, Thomas Laurie, *Missionaries*; Mrs. Lanneau.

(2 stations; 7 missionaries,—one a physician,—1 physician, 1 printer, 7 female assistant missionaries, and 4 native helpers;—total, 20.)

Mr. Smith, accompanied by Mrs. Smith, embarked on his return to resume his labors in Syria, November 5. Mr. Lanneau's health has become so much impaired that, with the concurrence of his mission, he and his wife have returned to this country. Doct. Van Dyck received ordination from his brethren, as a minister of the gospel, in January last. He has great fluency in the Arabic language, and has entered with zeal upon his duties as a preacher.

The Turkish government deprived the inhabitants of Lebanon of their arms last autumn; and while this work was in

progress, there was a temporary interruption of missionary labors on the mountains. At the present time, however, they have a wide and an open field; and they have never had greater encouragement to act with vigor on the Arab mind around them. At 'Abeih they have nine schools, at nearly all of which they have religious meetings. In Sook and Bhamdun there are a few Protestants. Two Arab girls in Mr. Whiting's family, as also two in Doct. De Forest's family, give evidence of conversion.

It is still evident that the gospel has a firm hold on a select body of Arabs in Hasbeiya. The issue of the recent persecution, though it may disappoint our hopes for a season, does not justify despondency. The triumph of the gospel, at no distant day, may be regarded as certain. The mission think it desirable that two missionaries should be stationed there. At the large and healthy city of Aleppo, in the north of Syria, there is also a similar movement. A Greek Catholic Archbishop has withdrawn from his church, and is known as a decided Protestant. He thinks that many of his people are Protestants in their views. The Bishop of the orthodox Greeks is friendly to our brethren; and his people, it is believed, will be accessible, to a considerable extent, to missionary labor. Besides these, there are believed to be about forty evangelical Armenians at Aleppo, who are desirous of having preaching. At Aintab also, two days from this place, there are said to be two hundred Protestant families among the Armenians. Some of these Armenians have been in contact with the gospel at Erzerum and at Constantinople. Aleppo needs two missionaries as soon as they can be sent; and two should be sent to Tripoli, a considerable city on the coast, in the immediate neighborhood of a large Greek and Maronite population. Whence are the six new missionaries to come, who are needed to meet the present exigencies of the work in Syria?

#### NESTORIANS.

**OROOMIAH.**—Justin Perkins, D. D., William R. Stocking, Austin H. Wright, M. D., David T. Stoddard. *Missionaries*: Edward Breath, *Printer*; Mrs. Perkins, Mrs. Stocking, Mrs. Wright, Mrs. Stoddard, Miss Fidelia Fisk.—Eleven native helpers, four of them preachers.

(1 station; 4 missionaries,—one a physician,—1 printer, 5 female assistant missionaries, and 11 native helpers;—total, 21)

The history of this mission, during the year now under review, admonishes us

not to be easily discouraged. The year preceding the last was one of apprehension and sadness at Oroomiah. Powerful influences from without and from within combined to embarrass and, if possible, destroy the mission; nor was it easy to foresee in what way the arm of the Lord would bring deliverance.

The past year, however, has been one of signal spiritual blessings. An outpouring of the Holy Spirit, reviving religion among the people, commenced in the month of January last, and was in progress at the latest dates, though with diminished power. The two seminaries, one for males and the other for females, were signally favored; and so were several of the villages, particularly the large village of Geog Tapa. The work has even extended to the mountains on the borders of Koordistan. Hope was entertained of the conversion of more than a hundred persons, including several ecclesiastics. The absence of opposition to the revival is a remarkable fact, but is accounted for in the peculiar circumstances of the Nestorians, and in the extent and strength of the conviction among the people, that the missionaries are the best friends and benefactors of their community.

Messrs. Wright and Breath made a visit to Bader Khan Bey and Noor Ali Khan in May last, and were treated with marked kindness and attention. Their principal object was to prepare the way for future labors among the Mountain Nestorians. They have the strongest assurances of the friendship and favor of Bader Khan Bey; but whether Noor Ali will facilitate missionary operations in his districts, is somewhat doubtful.

#### SOUTHERN ASIA.

##### BOMBAY.

**BOMBAY.**—David O. Allen, Robert W. Hume, *Missionaries*; Mrs. Hume.

**MALCOLM-PETH.**—Mrs. Graves.

(2 stations; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

Few missionary fields hold out greater encouragements than the Mahratta country. Its inhabitants, compared with the Hindoos generally, are an intelligent, independent, noble race. They are every where accessible to the preacher of the gospel, and a Christian government stands ready to afford him all needful protection in his work. The number of persons

who can read, especially in the Concan, is large.

The labors of the mission in preaching and by means of education and the press, have been much as in former years. Only one person has been admitted to the church during the year. Our brethren need a reinforcement, and the Committee are looking for two missionaries to send to this field.

#### AHMEDNUGGUR.

**AHMEDNUGGUR.**—Sendol B. Munger, Henry Ballantine, *Missionaries*; Amos Abbot, *Teacher*; Mrs. Ballantine, Mrs. Abbot, Miss Cynthia Farrar.—Nine native helpers.

**SEROOR.**—Ozro French, *Missionary*; Mrs. French.—Two native helpers.

**Station not known.**—Samuel B. Fairbank, Royal G. Wilder, *Missionaries*; Mrs. Fairbank, Mrs. Wilder.

**On their way to the Mission.**—Ebenezer Burgess, Allen Hazen, *Missionaries*; Mrs. Burgess, Mrs. Hazen.

(2 stations, 7 missionaries, 1 male and 8 female assistant missionaries, and 11 native helpers;—total, 27.)

The spirit of inquiry appears to be spreading more and more in the Deccan, and the missionaries are bringing their influence to bear more directly and effectually on the mass of heathenism around them. Some of the converts are valuable assistants, and the Holy Spirit is manifestly present in this extended field to clothe the truth with power and to direct the inquiring Hindoos to the Lamb of God. Missionary tours have been exceedingly useful, and this species of labor promises the most happy results hereafter.

The number of persons admitted to the church at Ahmednuggur and Seroor during 1845, was twenty-four, making the whole number of members, January 1, 1846, seventy-three, five of them being then suspended. Since the commencement of the year, there have been several accessions to the church; so that the present number of communicants may be nearly one hundred. Decisive progress has been made in breaking the influence of caste in the churches; and there begins to be a prospect of establishing small native churches and the ordinances of the gospel in villages scattered through the country.

The mission have been severely afflicted by the death of Mrs. Munger. This event occurred, March 12, while she was on her way to India. Messrs. Fairbank and Wilder, with their wives, embarked at Boston, May 28, and arrived at Bombay, September 20. Messrs. Burgess and Hazen, with their wives, sailed from the same port, September 26.

#### MADRAS.

**ROYAPOORUM.**—Two native helpers.

**CHINTADREFETTAH.**—Miron Winslow, Henry M. Scudder, *Missionaries*; Mrs. Scudder.—Two native helpers.

**BLACK TOWN.**—Phineas Hunt, *Printer*; Mrs. Hunt.

**On their way to the Mission.**—John Scudder, M. D., *Missionary*; Mrs. Scudder.

**In this country.**—F. D. W. Ward, *Missionary*; Mrs. Winslow, Mrs. Ward.

(13 stations; 4 missionaries,—one a physician,—1 printer, 5 female assistant missionaries, and 4 native helpers;—total, 14.)

Mr. and Mrs. Ward have visited this country with the sanction of the Prudential Committee, accompanied by Mrs. Winslow, whom the mission advised to come in consequence of a failure of health. Doct. and Mrs. Scudder embarked on their return to India, November 18. They will be obliged to labor, for some months at least, in connection with the Madura mission, inasmuch as no physician has yet been found for that field.

The statistics furnished by the mission are incomplete. The educational efforts of the mission are supposed to have been similar to those of preceding years. Several persons have been admitted to the church during the year; but the present number of communicants is not known. Considerable difficulty has arisen from an attachment to caste which lingers in the minds of some church members. The missionaries, however, have set themselves strongly in opposition to this unnatural and wicked system.

The issues of the press, of every sort, amounted to nearly 27,000,000 pages last year; and they have been upwards of 90,000,000 of pages from the beginning. Besides our own printing establishment at Madras, there is one at Bellary, one at Vizagapatan, one at Neyoor, one at Nagercoil, and another in the Tinnevely district; all being under the control of missionary societies, and furnishing strictly Christian reading matter for the people.

An anti-Christian society was some time ago organized at Madras, which, by means of a newspaper, tracts, lectures and agents, is exerting considerable influence, especially in the interior. This, besides being a sure indication of the progressive power of the gospel, is causing the subject of Christianity to be better understood, and leading the government to adopt more effectual measures for protecting the persons and rights of native converts.

## MADURA.

MADURA, WEST STATION.—Henry Cherry, *Missionary*; Mrs. Cherry.—Three native helpers.

MADURA, EAST STATION.—Clarendon F. Muzzy, *Missionary*; Mrs. Muzzy.—Francis Asbury, *Native Preacher*, and nine other native helpers.

DINDIGUL.—John J. Lawrence, John Rendall, *Missionaries*; Alfred North, *Assistant Missionary*; Mrs. Lawrence, Mrs. Rendall.—Fifteen native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Herrick.—Seven native helpers.

TIRUPOOVANUM.—Horace S. Taylor, *Missionary*; Mrs. Taylor.—Nine native helpers.

SIVAGUNGA.—Edward Webb, *Missionary*; Mrs. Webb.—Three native helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Tracy.—Four native helpers.

POOTHACOTTEE.—Three native helpers.

Station not known.—George W. M'Millan, *Missionary*; Mrs. M'Millan.

In this country.—Noah M. Crane, *Missionary*; Mrs. Crane.

On their way to the Mission.—John E. Chandler, George Ford, *Missionaries*; Mrs. Chandler, Mrs. Ford.

(8 stations; 19 missionaries, 1 male and 12 female assistant missionaries, 1 native preacher, and 53 native helpers;—total, 71.)

Mr. and Mrs. Herrick, Mr. and Mrs. Webb, Mr. and Mrs. Rendall arrived at Madras, March 29; and they reached Madura, April 29. Mr. and Mrs. M'Millan embarked at Boston, March 19, and arrived at Madras, July 27. Mr. and Mrs. Chandler, and Mr. and Mrs. Ford sailed from Boston, November 18. These repeated reinforcements, however, will not supply the districts which are calling for the instruction and guidance of Christian teachers. No missionary physician has yet been obtained for this field, though one is greatly needed.

The results of the past year have been as favorable as could have been reasonably anticipated. Five missionaries and one assistant missionary, with their native helpers, have had the care of seven infant native churches, more than twice that number of stated congregations, the mission seminary, five boarding schools, and ninety free-schools, embracing, in all, nearly four thousand pupils; besides touring and distributing Scriptures and tracts in forty nominally Christian villages that look to them for instruction, and in various other parts of the Madura district. Great advance could not, therefore, be expected; and yet the whole religious movement of the native mind is decidedly onward.

The present number of communicants is not known. At the beginning of the year it was one hundred and twenty; of

whom twenty-four were admitted in 1845. Some seventy or more have been since reported as received into Christian communion.

The seminary has been removed from Tirumungalum to Pasumalie, two miles and a quarter south west of Madura. The number of pupils soon increased from thirty to fifty-four; and in May last it was sixty-one, sixteen of whom were church members. The progress of most of the pupils has been very satisfactory.

The station at Poothacottee was formerly under the care of the Indian Church Missionary Society of Madras. It was transferred to the Madura mission by that society in 1845, with all the property pertaining thereto. Poothacottee is a large village, about fifty miles north-east of Madura, in the territory of the Tondiman Rajah, a friendly zative prince. A resident missionary is needed at that station.

## CEYLON.

TILLIPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Seven native helpers.

BATTICOTTA.—Henry R. Hoisington, Edward Cope, William W. Howland, *Missionaries*; Nathan Ward, *Physician*; Mrs. Hoisington, Mrs. Cope, Mrs. Ward, Mrs. Howland.—Six native helpers.

ODDOOVILLE.—Samuel G. Whittlesey, *Missionary*; Mrs. Whittlesey, Mrs. Apthorp, Miss Eliza Agnew, Miss Mary Ann Capell.—Nathaniel Niles, *Native Preacher*.—Four native helpers.

MANEV.—Benjamin C. Meigs, *Missionary*; Eastman S. Minor, *Printer*; Mrs. Minor.—Seth Payson, *Native Preacher*.—Four native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Smith.—Two native helpers.

CHAVACHERY.—Adin H. Fletcher, *Missionary*; Mrs. Fletcher.—Three native helpers.

VARANY.—One native helper.

ODDOOFITTY.—One native helper.

On their way to the Mission.—Levi Spaulding, William W. Scudder, Eurosas P. Hastings, *Missionaries*; Mrs. Spaulding, Mrs. Scudder.

In this country.—Samuel Hutchings, *Missionary*; Mrs. Hutchings, Mrs. Meigs, Mrs. Wyman.

(8 stations; 12 missionaries, 1 physician, 1 male and 17 female assistant missionaries, 2 native preachers, and 28 native helpers;—total, 61.)

Mr. and Mrs. Howland, Mr. and Mrs. Fletcher, and Miss Capell, arrived at Madras, March 29; and they subsequently proceeded to Ceylon to join the mission. Mr. and Mrs. Spaulding, Mr. and Mrs. Scudder, and Mr. Hastings embarked at Boston, November 18.

These reinforcements are much needed. Indeed the members of the mission have all been overtasked with labor; and some are suffering severely from impaired health. The cholera has committed fearful ravages in the province; but no



member of the mission families has been attacked by it.

The number of persons connected with the different churches, January 1, 1846, was three hundred and twenty; only eleven of whom were admitted by profession in 1845. The accessions were not sufficient to fill the places made vacant by death. Thus we have, on the other side of the globe, a faithful but most painful counterpart of what has been seen within the bounds of many large ecclesiastical bodies in this country. Since the commencement of the year, however, there have been very pleasant accessions to the churches at Batticotta and Oodooville; and it is hoped that God will hereafter grant the influences of his Spirit, according to the multitude of his tender mercies.

The seminary at Batticotta has undergone some important modifications. The number of pupils reported is one hundred and four. At Oodooville there are one hundred and one girls in the boarding school. Both of these institutions have been visited by the Holy Spirit within the last few months. In the free schools there are 3,725 scholars. A desire to obtain an education is steadily increasing in Jaffna.

The press has sent forth about 6,000,000 of pages during the year. In the bindery 61,000 volumes, of various sizes, were bound. There is here, as well as at Madras, an organized and to some extent intelligent opposition now made by the natives to the progress of the gospel.

## EASTERN ASIA.

### SIAM.

**BANGKOK.**—*Siamese Department.*—Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, *Missionaries*; Mrs. Robinson, Mrs. Caswell, Mrs. Hemenway.

**BANGKOK.**—*Chinese Department.*—Stephen Johnson, Lyman B. Peet, *Missionaries*; Mrs. Peet.

(2 stations; 6 missionaries, —one a physician, —and 4 female assistant missionaries; —total, 10.)

The members of this mission have all been at Bangkok for some time; and several of them are suffering from the effect of the climate. Mrs. Bradley, after more than ten years of missionary service, has rested from her labors. More than a thousand natives have been successfully vaccinated through Dr. Bradley's agency.

The amount of preaching in the mission has been somewhat diminished by the ill health of the preachers; but Mr.

Caswell, through the agency of Chau Fa Yai, a liberally-minded native of high rank, has had for months a very favorable opening for stated preaching, in the northern part of the city. Three Chinese converts, admitted to the church in the year 1844, appear well. Mo, the Siamese member of the church, was formerly suspended; but he has since been restored. About 2,500,000 pages were printed during the year.

Messrs. Johnson and Peet, of the Chinese department, have received permission to proceed to China and enter some of the wide and inviting fields which God is preparing for his people in that empire. The other branch of the mission have given their consent to the transfer; and it may have already taken effect.

### CANTON.

**CANTON.**—Elijah C. Bridgman, D. D., Dyer Ball, M. D., Peter Parker, M. D., James G. Bridgman, *Missionaries*; Samuel W. Bonney, *Assistant Missionary*; Mrs. E. C. Bridgman, Mrs. Ball, Mrs. Parker. —One native helper.

*In this country.*—S. Wells Williams, *Assistant Missionary*.

(1 station; 4 missionaries, —two being physicians, —2 male and 3 female assistant missionaries, 1 native helper; —total, 10.)

Mr. James G. Bridgman, after having labored a while as an assistant missionary, received ordination, May 31. Mr. Bonney, being already in China, was appointed an assistant missionary, October 6, with the understanding that he will hereafter receive ordination. Mr. Elijah C. Bridgman was married to Miss Eliza Gillett, a member of the American Episcopal mission, in June, 1845. Doct. Ball has been married, more recently, to Miss Robertson, of Scotland. Mr. and Mrs. Tracy have been released from their connection with the Board, on account of her continued ill health.

The brethren at Hongkong have all removed to Canton, and the former is not now reckoned among our stations. The population of Canton is about a million, affording, of course, a vast field for missionary labor. It is to be regretted, however, that the inhabitants still cherish their strong aversion to foreigners. The lives of some of our brethren were recently put in jeopardy by a company of Chinese, acting, however, in manifest ignorance of their true character.

Doct. Parker's labors at the hospital have been continued with the same success as in former years. Much attention has been paid to the spiritual interests of the patients, partly by oral exhibitions



of the truth, partly by means of tracts and books.

The missionaries have been diligent in making known the way of salvation, as they have had opportunity. It is not doubted that the fruit of these labors will hereafter appear. Doct. Ball has given instruction to a small school of boys, from ten to fourteen years of age. He has been assisted by a native, who regards himself as a Christian. The Chinese government appears disposed to tolerate the Christian religion in China, though foreign teachers are yet restricted to the five free ports. The mission needs a reinforcement, but the Committee know of no missionary candidate who is ready to go immediately. The harvest is great, but the laborers are few.

#### AMOY.

AMOY.—William J. Pohlman, *Missionary*.

*In this country.*—Elihu Doty.

(1 station; 2 missionaries.)

The two female members of this mission, Mrs. Doty and Mrs. Pohlman, were removed by death in the autumn of 1845. Mr. Abeel, after years of patient waiting, has at length been released from his earthly labors. Mr. Doty, now on a visit to this country, is expected to return to China during the present year.

Mr. Pohlman is diligently pursuing his work, according to his ability. He has suffered much inconvenience from a disease of the eyes; and, indeed, he was at Canton for medical treatment at the date of his last communication. Amid all the trials, however, which God has sent upon the mission, his work has seemed to prosper. Two old men have been admitted to the privileges of the Christian church; and a school of nine girls is taught by a native. The inhabitants of Amoy, of different ranks, appear to be very friendly to missionary efforts.

The Prudential Committee look to the Reformed Dutch Church for laborers to occupy this field; and it is hoped that not a few of the young ministers of that denomination will soon find themselves drawn thither.

### INDIAN ARCHIPELAGO.

#### BORNEO.

KARANGAN.—William Youngblood, Frederick B. Thompson, William H. Steele, *Missionaries*; Mrs. Youngblood.

(1 station; 3 missionaries, 1 female assistant missionary;—total, 4.)

Time has been gradually developing a formidable obstacle to the success of this mission in the Malay influence. The Malays, who are all Mohammedans, are the masters of the Dyaks, and are in heart and principle opposed to the progress of the gospel; and in Borneo, there is no controlling power to restrain Moslem bigotry from overt acts, as in India. A still better acquaintance may possibly develop strong counteracting influences.

One of the missionaries expresses the hope, in a recent letter, that the truth is making some impression on the minds of a few of the Dyaks. It is a gratifying fact, moreover, that the Panambahan at Landak has given Mr. Thomson a written assurance that the Dyaks shall be involved in no difficulty, though they may labor for the missionaries, receive instruction from them, and even embrace and practice their religion. Mr. Youngblood has been dangerously ill; but God was graciously pleased to spare his life. The climate is regarded as excellent. The mission needs an immediate reinforcement.

### NORTH PACIFIC OCEAN.

#### SANDWICH ISLANDS.

##### HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Thurston, Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes, *Missionary*; Mrs. Forbes.

KEALIA.—Mark Ives, *Missionary*; Mrs. Ives.

KAU.—John D. Paris, *Missionary*; Mrs. Paris.

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. Lyons.

HILO.—David B. Lyman, Titus Conn, *Missionaries*; Mrs. Lyman, Mrs. Conn.

KOHALA.—Elias Bond, *Missionary*; Mrs. Bond.

##### MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin.

LAHAINALUNA.—William P. Alexander, T. Dwight Hunt, *Missionaries and Teachers in the Seminary*; Mrs. Alexander, Mrs. Hunt, Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Clark, Mrs. Bailey, Miss Maria C. Ogden.

HANA.—Daniel T. Conde, Eliphalet Whittlesey, *Missionaries*; Mrs. Conde, Mrs. Whittlesey.

##### MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, Peter J. Gulick, C. B. Andrews, *Missionaries*; Mrs. Hitchcock, Mrs. Gulick, Miss Lydia Brown.

##### OAHU.

HONOLULU.—Richard Armstrong, Lowell Smith, *Missionaries*; Samuel N. Castle, *Secular Superintendent*; Edwin O. Hall, *Assistant Secular Agent*;

AMOS S. COOKE, *Principal of Young Chiefs' School*; Edmund H. ROGERS, *Printer*; Henry DIMOND, *Book-binder*; Mrs. ARMSTRONG, Mrs. SMITH, Mrs. CHAMBERLAIN, Mrs. CASTLE, Mrs. COOKE, Mrs. KNAAPP, Mrs. HALL, Mrs. ROGERS, Mrs. DIMOND, Miss MARIA K. WHITNEY.

PUNAHOU.—Daniel DOLE, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. RICE, *Teacher*; Mrs. RICE, Miss MARIA M. SMITH.

EWA.—Artemas BISHOP, *Missionary*; David MALO, *Native Preacher*; Mrs. BISHOP.

WAILUA.—John S. EMERSON, *Missionary*; Abner WILCOX, *Teacher*; Mrs. EMERSON, Mrs. WILCOX.

KANEHOE.—Benjamin W. PARKER, *Missionary*; Mrs. PARKER.

#### KAUAI.

WAIKOA.—Mrs. WHITNEY.

KOLOA.—John F. POGUE, *Missionary*; James W. SMITH, M. D., *Physician*; Mrs. SMITH.

WAIOLI.—George B. ROWELL, *Missionary*; Edward JOHNSON, *Teacher*; Mrs. ROWELL, Mrs. JOHNSON.

On his way to the Mission.—Levi Chamberlain, *Secular Superintendent*.

(30 stations; 25 missionaries,—one a physician,—2 other physicians, 10 other male and 41 female assistant missionaries, and 1 native preacher;—total, 79.)

It is remarkable that ten years have elapsed since the commencement of the great awakening at these islands, and yet that there has been no more open apostasy. And the Hawaiian churches, taken together, have had more marks of the divine blessing, during the last year, than the churches in any considerable portion of our own country. The reflecting Christian, who calls to mind the condition of the Islands only a quarter of a century since, and the obstacles, of almost every conceivable nature, which every where have opposed the development of native piety, will regard the result which we have been permitted to behold as among the great moral wonders of the age. They surely are. The very imperfection of piety in most professors of religion, the very doubts which their spiritual guides are compelled to feel as to the Christian character of numbers, make the holding together, for so long a time, of these large churches only the more surprising.

All must feel the great importance of having the native churches divided and placed under the particular care of native pastors, and that too at the earliest possible day. The civil government of the Islands has passed, more than is desirable, into the hands of foreigners. This has resulted from the fact, that the independence of the Islands was sought by the native rulers, and acknowledged by the great powers of the world, before the people and government were really prepared for the change. It was sought thus early by the native government, as

the only way, in their opinion, of escaping from the violent and dangerous inbreakings of the public servants of those great powers. But the recognition of independence, in connection with the commercial importance of the Islands, has brought the youthful nation into relations demanding more political and financial skill, more knowledge, address and self-confidence, than the native rulers possess. When the evil will be remedied, is more than can be known. Perhaps it may be effected, indirectly, by giving a native ministry to a large number of native churches, and, if possible, by teaching the ministers and people to manage their own ecclesiastical and spiritual affairs. Here is the only substantial and sure basis of civil independence and liberty. A people that can stand alone and govern themselves as Christians, can do so as citizens. The members of the mission have necessarily, in the first instance, become the acting pastors of the churches which they gathered, because native converts were not competent to be such; and for a good while to come, they must have the oversight of the native Christians. They are evidently preparing the way for the result so much desired. The documents of the past year show, that thirty congregations exist within the bounds of Hilo, for each of which there is at least one native helper acting under the superintending missionary. The missionary at Waimea speaks of "sixteen churches" within the district under his care; and Mr. Bishop speaks also of a native pastor, David Malo, as about being placed over a congregation within the district under his care. The process of supplying the population with native pastors will require much wisdom; but it must be carried out, though at the risk of frequent disappointments and some temporary evils. Paul, the missionary, appears to have been much tried at times by the native ministry which he and his associates had ordained, and which acted in some acknowledged subordination to his apostolical authority. The risk, whatever it is, must be incurred; and the first generation of pastors must necessarily be, to a great extent, men of very imperfect education.

The report of the last annual meeting has not yet been received; and hence the statistics of the year are incomplete. It is known, however, that revivals have been enjoyed at several stations, and that many have been gathered into the churches. The accessions at Hilo were

two hundred and forty-eight in ten months. At Lahaina one hundred and twelve were received into Christian communion toward the close of 1845, leaving about one hundred and fifty candidates for future membership. The female seminary at Wailuku has been blessed with a pleasing work of grace. At Waimea, Honolulu and Ewa, there have been indications of the Spirit's presence.

The educational interests of the Islands have undergone no important change. The seminary at Lahainaluna is evidently scattering blessings throughout the nation, and its graduates take their stand as the leading members of society. Of two hundred and ninety-six who have gone out from the institution, forty-two have died; one hundred and eight are engaged in the work of teaching; forty-three are in the service of government; and thirty-one others are usefully employed. One hundred and fifteen are in good standing as members of different churches. The school for young chiefs appears to be prosperous. The expenses of the institution, including repairs, salary of teachers, &c., amounting to \$3,500, have been cheerfully paid by the government. The two boarding schools at Hilo, one under the care of Mr. Lyman, the other committed to Mrs. Coan, are reported as doing well.

The decease of Mr. Whitney, one of the oldest missionaries, is a great affliction to the nation. As a missionary, he was faithful unto death. Kekauluohi, the Premier in the government, also died this year. She was a member of the church, but for a time was deprived of its privileges on account of immoral conduct. For the last six months of her life, she professed deep penitence, and died affirming her faith in the Redeemer.

The health of Mrs. Bingham precluding the idea of her returning to the Islands, Mr. Bingham has felt it to be his duty to ask, though reluctantly, to be released from his connection with the Board, and his request has been granted. A long series of faithful missionary labors, in circumstances of great self-denial and frequent persecution, and missionary zeal still unabated, entitle Mr. and Mrs. Bingham to the continued confidence and sympathy of the churches. The Rev. Asa B. Smith and wife have also, at their own request, been released from their connection with the Board, having returned home with the approval of the mission. Mr. Levi Chamberlain, who for twenty-three years has had the principal charge of the secular concerns of

the mission, after a short visit to this country, with the full approval of the Committee, embarked at Boston, on his return to the Islands, November 18.

## NORTH AMERICAN INDIANS.

### OREGON INDIANS.

WAILLATPU.—Marcus Whitman, *Physician and Catechist*; Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Spalding.

TSHIMAKAIN.—Cushing Eels, Elkanah Walker, *Missionaries*; Mrs. Eels, Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

Schools have been taught at the three stations and at one out-station, as much of the time as the presence of the Indians, and the other labors of the mission families, would permit. Two hired teachers have been employed. An increasing desire for the instruction of their children, both in their own and the English languages, is manifested by the Indians; though it is still not very strong, nor widely prevalent. They are, however, somewhat extensively showing an upward tendency, as to industry, enterprise, and an appreciation of the arts and usages of civilized life. Ploughs and various other agricultural implements are in great demand, as are also some of the domestic animals. Many families are comfortably supported by the fruits of their own industry, and have a surplus for market.

The congregations on the Sabbath are fluctuating, sometimes large, and again very small. While there is an increase of religious knowledge, there is also more of cavilling and opposition. About twenty Indians and two or three white men have been received into the churches.

One of the Gospels has been translated and printed; and the translation of the Acts of the Apostles has been commenced.

### PAWNEES.

John Dunbar, Timothy E. Ranney, *Missionaries*; Mrs. Dunbar, Mrs. Ranney.

1 station; 2 missionaries, 2 female assistant missionaries;—total, 4.)

Till recently this mission remained in much the same state as in past years, the missionaries preaching to the Indians and instructing their children, as far as their wandering and irregular habits would permit. Early last summer, however, owing to one of those savage assaults upon the Pawnee village, by which they

have before been repeatedly disturbed, the missionaries felt constrained to retire, for a time at least, from the country. In July they were at Council Bluffs, on the Missouri river, waiting for the indications of divine Providence as to their future course. The Gospel of Mark has been translated into the Pawnee language, and much religious knowledge imparted orally. A few have been taught to read.

#### CHOCTAWS.

WHELOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Steward of Boarding School*; Mrs. Wright, Mrs. Copeland, Misses Sarah Ker and Cornelia F. C. Dolbear.—Pliny Fisk, *Native Preacher*; Israel Folsom, *Native Catechist*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; David H. Winship, *Steward of Boarding School*; Mrs. Byington, Mrs. Winship, Misses Lydia S. Hull and Harriet N. Keyes.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury, Misses Mary Dickinson and Harriet Goulding.

NORWALK.—Charles C. Copeland, *Licensed Preacher*; Horace W. Pitkin, *Teacher*; Miss Marcia Colton.

GOOD WATER.—Ebenezer Hotchkiss, *Missionary*; Mrs. Hotchkiss, Misses Lucinda Downer and Catharine Belden.

MOUNT PLEASANT.—Joshua Potter, *Licensed Preacher*; Mrs. Potter, Misses Hannah Moore and Catharine Fay.

(6 stations: 4 missionaries, 2 licensed preachers, 3 male and 18 female assistant missionaries, 1 native preacher, 1 native catechist,—total, 29.)

Besides the stations there are ten or twelve out-stations where public worship is maintained on the Sabbath by the missionaries or others. Mr. Kingsbury has the pastoral charge of five churches, embracing two hundred members, and requiring a tour of two hundred miles to visit them.

Mrs. Bissell was removed by death in December, 1845. Mr. Bissell has since become connected with Spencer Academy, under the care of the Presbyterian Board of Foreign Missions. Mr. Lathrop and Miss Tilton are also attached to the same institution. Ill health has compelled Miss Susan Tracy to return to New England. Miss Ker has been necessarily absent a number of months for the same cause. Miss Harriet Goulding and Miss Marcia Colton joined the mission, December 23, 1845. Miss Hannah Moore, late of the Cherokee mission, commenced her labors among the Choctaws in January, 1846. Mr. Horace W. Pitkin, though not formally connected with the Board, has become a teacher at Norwalk.

Messrs. C. C. Copeland, Joshua Potter, Jonathan Edwards Dwight, and Pliny Fisk,—the two latter being Choctaws,—

have been licensed to preach the gospel. Rev. Anson Gleason, formerly connected with this mission, but for fifteen years past a missionary to the Mohegans in Connecticut, spent four months last winter and spring, preaching among his former friends the Choctaws, the Lord greatly blessing his labors.

By the liberal provision of the Choctaw government, the means of education are rapidly extending throughout their community. Under the care of the missions of the Board, there are now about two hundred and sixty-six pupils, one hundred and sixty-three of whom are boarded, and one hundred and thirty of them at the expense of the Choctaw treasury; and sustained from the same source, under the instruction of other missionary societies, there are not less than one hundred and seventy more; and these, with the other pupils attending these schools, make not less than four hundred children and youth taught at the expense mainly of the Choctaw government. A fund for the collegiate education of a portion of their sons is also established. Interesting Saturday and Sabbath schools are sustained.

In its religious aspect the mission is most deeply interesting. The influences of the Spirit have descended upon it in a more striking manner during the last year, and greater numbers have been gathered into the mission churches, than during any former year; though it has before been, in this respect, one of the most highly favored missions. Into the eight churches under the care of the mission, two hundred and eighteen persons were gathered during the year, making the whole number now in church fellowship seven hundred and sixty-nine. During the last six years the additions have in no year been less than fifty; and the whole number received during that period is seven hundred and two. The fruits of piety have also increased as well as the number of church members. The character and habits of the people, and the general aspect of things, have greatly changed in the neighborhoods where these church members reside. They are contributing liberally, and making other efforts, to erect houses of worship and sustain religious institutions among themselves. They manifest an interest in the spread of the gospel; and for this object the donations from one or two of these churches, the last year, exceeded a dollar to each member; and the aggregate of their donations for benevolent objects is \$1,332. An increasing regard



for law and order and morals is generally seen.

#### CHEROKEES.

**DWIGHT.**—Worcester Willey, *Missionary*; Jacob Hitchcock, *Steward and Secular Superintendent*; James Orr, *Farmer*; Mrs. Willey, Mrs. Hitchcock, Mrs. Orr; Miss Ellen Stetson and Miss Eliza Giddings, *Teachers*.

**FAIRFIELD.**—Elizur Butler, *Missionary and Physician*; Mrs. Butler, Miss Esther Smith.

**PARK HILL.**—Samuel A. Worcester, *Missionary*; Mrs. Worcester, Miss Nancy Thompson; Stephen Foreman, *Native Preacher and Assistant Translator*.

**MOUNT ZION.**—Daniel S. Butrick, *Missionary*; Kellogg Day, *Teacher and Catechist*; Mrs. Butrick, Mrs. Day.

**HONEY CREEK.**—John Huss, *Native Preacher*; Epenetus and Jesse, *Native Catechists*.

(5 stations; 4 missionaries,—one of them a physician,—3 male and 11 female assistant missionaries; 2 native preachers, and 2 native catechists;—total, 22.)

Miss Eliza Giddings, appointed a teacher in the female boarding school at Dwight, arrived at that station near the close of 1845. Mr. and Mrs. Orr, who labored at Dwight twenty years from the commencement of the Arkansas Cherokee mission, and were obliged to leave, six years ago, on account of declining health, have returned to their old station; and, though not formally connected with the Board, are rendering valuable assistance.

The party strifes which have been raging among the Cherokees for ten years, have, during the last year, been more rife, and have more frequently broken out in murders and other violations of law and order, than ever before. The whole community has been agitated in a most disastrous manner; and to a great extent the minds of the people have been engrossed with other matters than their own religious and social improvement. Recently, however, the representatives of the three contending parties have agreed on arrangements by which it is hoped their mutual strifes will be terminated. A general convention of the Cherokees has been held, within a few weeks, to hear the new treaty; and nearly all seem to acquiesce in the proposed arrangements.

In the four schools sustained by the mission,—including the girl's boarding school at Dwight of fifty-six pupils,—the whole number of scholars is about one hundred and sixty, with an average attendance considerably less.

The number of members in the churches is about two hundred and thirty-five, of whom only seven have been received into fellowship during the year.

As many others give evidence of having been born of the Spirit. Religion has generally been in a languishing state.

The progress of temperance has been obvious and great; and in industry and the common arts of life there has been more advance than could have been expected in the existing state of Cherokee affairs. The missionaries have, however, found much in the state of the public mind to dishearten them and hinder them in their work.

#### SIOUX.

**LAC QUI PARLE.**—Stephen R. Riggs, *Missionary*; Jonas Pettijohn, *Farmer*; Mrs. Riggs, Mrs. Pettijohn.

**TRAVERSE DES SIOUX.**—Alexander G. Huggins, Robert Hopkins, *Farmers and Teachers*; Mrs. Huggins, Mrs. Hopkins.

**OAK GROVE.**—Samuel W. Pond, *Missionary*; Gideon H. Pond, *Farmer*; Mrs. S. W. Pond, Mrs. G. H. Pond.

**KAPOJA.**—Thomas S. Williamson, *Missionary and Physician*; Mrs. Williamson, Miss Jane S. Williamson.

(4 stations; 3 missionaries,—one a physician,—4 farmers and teachers, 8 female assistant missionaries;—total 15.)

The dispersion of the church members by the failure of their harvest four years ago, and their consequent exposure to temptation without religious instruction, have been followed by sad consequences. Some have fallen into gross sin; and nearly all show the effects of their late unhappy manner of life. In some instances, the unconverted Indians are manifesting more hatred of the truth and more disposition to prevent their own people from embracing it, and at the same time more opposition to the mission, than ever before. The congregations on the Sabbath are generally small.

Four schools have been taught, embracing in all about one hundred pupils; of whom fifty-four are able to read, and thirty-six are baptized adults or children.

A desire to till the ground and to obtain the means of subsistence in that manner, rather than by the chase, seems to be more prevalent than formerly; though this desire is still manifested by comparatively few.

The influx of intoxicating drinks, with its usual effects, is increasing. It would seem that no effectual barrier can be reared against the introduction of this deadly poison.

The new station at Kapoja has been commenced by Doct. Williamson at the request of the chief and of the principal men of the place. The village is on the Mississippi, about ten miles below Fort



Snelling. The removal of Doct. Williamson from Lac Qui Parle has led to other changes. Miss Fanny Huggins has been united in marriage to Mr. Pettijohn; he is now an assistant missionary.

#### OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Hall, Mrs. Ely, Miss Abigail Spooner.

BAD RIVER.—Leonard H. Wheeler, *Missionary*; Mrs. Wheeler.

RED LAKE.—Frederick Ayer, *Missionary*; Mrs. Ayer.

(3 stations; 3 missionaries; 1 teacher, and 5 female assistant missionaries;—total, 9.)

Circumstances which have for some years past impeded the usefulness of the Pokegama station, have led to a discontinuance of missionary labors there. Mr. Boutwell and Miss Stevens have been released from their connection with the Board; and the former is now laboring as a home missionary in the white settlements which have grown up near his former station. Mr. Ely has removed to La Pointe to take charge of the school left by Mr. Sproat, who has retired from the mission.

At the remaining stations the Indians are becoming more industrious, spending more time in agricultural pursuits, making efforts to live more comfortably, and are manifesting increased interest in the instructions of the mission. The schools at Red Lake and Bad River have been small and irregularly attended, owing to the unsettled condition of the Indians; but at La Pointe both the boys' and girls' schools have been large and promising. The number of pupils is about one hundred and twenty-five. Sabbath schools are taught at all the stations.

On the small band around the station at Red Lake, the Holy Spirit has come down, and twelve, including two children of the missionaries, have been received into the church; and others have obtained better views of Christian truth, and give some evidence of having been converted to God. The church at La Pointe has thirteen Indian and twelve other members.

#### STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh.—Jeremiah Slingerland, *Native Preacher*.

(1 station; 1 missionary, 1 female assistant missionary, and 1 native preacher;—total, 3.)

Jeremiah Slingerland, one of the Stockbridge Indians, having obtained a

regular theological education, has returned to his tribe, and during the last year has been laboring among them, acceptably and usefully, as a preacher and teacher. As this band now numbers less than three hundred, some changes in the mission will probably soon be demanded. Meetings have been well attended, and to the church, which now embraces fifty-one members, two have been added the past year.

#### NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood.

CATTARAUGUS.—*Upper Station*.—Asher Wright, *Missionary*; Mrs. Wright.  
*Lower Station*.—Asher Bliss, *Missionary*; Mrs. Bliss.

ALLEGHANY.—*Upper Station*.—William Hall, *Missionary*; Mrs. Hall.  
*Lower Station*.—Miss Sophia Mudgett, *Teacher*.

(5 stations; 4 missionaries, and 5 female assistant missionaries;—total, 9.)

The removal of the Indians and the mission family from the reservation near Buffalo to the one on Cattaraugus Creek, has been completed; and on the latter there are now more striking marks of industry, good husbandry, and skill in the common arts of civilized life, than have ever before been seen in the houses or on the farms of this people. Having now been brought into a more compact settlement, it is to be hoped that they will aid and stimulate one another in making improvement. Schools and religious meetings may now be within the reach of nearly all the families on this reservation.

In the four churches connected with the mission, the number of members is two hundred and seventy-three, twelve or fifteen having been received on profession, and some excommunicated persons having been restored during the year. At Tuscarora the church was much refreshed and strengthened by the reviving influences of the Holy Spirit during the winter. Eight schools have been taught during most of the year, in which there were two hundred pupils. One Indian at Cattaraugus has gathered three schools, once a week, for teaching his people to read their own language.

#### ABENAQUIS.

Peter P. Osunkhirhine, *Native Preacher*.

(1 station; 1 native preacher.)

This tribe embraces about three hundred Indians, of whom all were, and about

two thirds still remain, Roman Catholics; the others having become Protestants since Mr. Osunkhirhine began his labors among them, sixteen years ago. Fifty-nine, or about one sixth of the whole band, are now members of a Protestant church, and generally give pleasing evidence of piety. About one half of the whole, adults and children, are able to read, having been taught by Mr. Osunkhirhine, or in the school under his care. Two or three instances of hopeful conversion have occurred; and some who had backslidden, have returned with apparent penitence. The day and Sabbath schools are doing well, the former having sixteen pupils.

### SUMMARY.

Under the care of the Board are 26 missions, embracing 95 stations, at which are 140 missionaries, eleven of whom are physicians, 5 physicians not ordained, 31 other male, and 187 female assistant missionaries,—in all, 363 laborers sent forth from this country,—associated with whom, or at out-stations under their care, are 20 native preachers, and 128 other native helpers, (exclusive of the native teachers of the free schools sustained by the several missions,) raising the whole number of laborers at the missions, and dependent principally on the Board for support, to 511. The number of preachers is 9 more, and the whole number of laborers 26 more than last year.

Gathered by these missionaries, and under their care, are 73 churches, to which have been added during the year now reported more than 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, 24,824 members.

In the department of education there are under the care of these missions 7 seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing 487 pupils; also 34 boarding schools, in which are 854 male and 533 female pupils; making 1,874 boarding pupils, brought under constant Christian instruction and influence in the mission families, with a view to their being qualified to exert a greater and more decidedly Christian influence among their own people; also 602 free day schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the whole

number of pupils, more or less under the care of the missions, 31,045.

Connected with the missions are fifteen printing establishments, having 32 presses and 40 fonts of type, and furnished for printing in 27 languages. Five of the missions are also provided with type and stereotype founderies. For eleven of the other missions printing is executed from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, 37. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year is not less than 40,000,000. The whole number of pages printed since the commencement of the missions exceeds 535,000,000.

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### Constantinople.

LETTER FROM MR. DWIGHT, OCTOBER 6, 1846.

#### *Death and Burial of Mr. Oscan.*

THE principal object of the present letter is to describe the recent death and burial of two pious Armenians at Constantinople. Both were members of the church, and both left this world with a joyful hope of a glorious resurrection.

The first was Mr. Oscan, the father of Mr. Oscanian, who was educated in America. You will recollect him as an aged pilgrim, and suffering much from the infirmities of age, even when you were here. For several months past he has been exceedingly feeble, and, at different times, has appeared to be just on the point of dying. Before the church was formed, he had one of these severe turns, from which he did not expect to recover. In this, however, he was disappointed.

After he had rallied a little, I asked him, one day, to tell me what his feelings were, when death seemed to be very near, in regard to his having forsaken that way in which his fathers had trod, and embraced what are called "the new doctrines" of Protestantism; and whether he had felt any misgivings on the subject. With an expression of the greatest surprise that I should think of asking him such a question, he exclaimed, very emphatically, "This is the only way of

the truth. It is the gospel that I have received in the place of human inventions." I asked him if he felt the foundations under him firm and secure, when heart and flesh seemed to be failing him. He replied in the affirmative, with the greatest promptness, and added that "he wished to die, and that heaven seemed to him a most desirable place."

In the good providence of God he was almost miraculously strengthened, so as to be present when the first Evangelical Armenian church was formed in Constantinople, and, subsequently, when the first pastor was ordained; and his cup of joy seemed to be overflowing. It was to me one of the most affecting sights of that most interesting day, to see that good old man, bending under the infirmities of age, having already reached his three score years and ten, with the tears trickling down his cheeks, as he witnessed what he never expected to witness on earth, and apparently saying, with aged Simeon, "Now lettest thou thy servant depart in peace." And he did soon depart. He was the oldest member of the church, and the first to join the general assembly and church of the first born in heaven.

I saw him a short time previous to his death; and his first remark to me when I entered, (articulated with great difficulty), was, "I am soon going to leave all my brethren and friends here; but I am going to join other equally dear friends in another place." I asked him, "Where are you going?" He replied, "I am going to heaven." On this occasion he was so exceedingly low that I could not have much conversation with him; but he had before expressed, in the most satisfactory manner, his faith in Christ alone as his Savior. His views of evangelical truth were very clear, and his abhorrence of the whole system of salvation by human deeds was peculiarly strong. For the last six or seven years he has been the bookseller of our station, having his shop in the midst of the bazars of the city, where he has ever retained his ground, in the midst of much reproach, and with persecution raging around.

I have not time to portray to you at length the disgraceful scenes that occurred at the funeral of this aged saint. I can only say, in one word, that the Armenian Patriarch having refused the very urgent request of his son to bury him, he was buried by the Protestant Armenians, in their own way. The funeral was attended by most of the male members of the congregation; and the services at the

grave, consisting of singing a hymn, (a translation of "Rock of Ages," &c.,) reading a portion of the Scriptures, and prayer, were conducted by Mr. Apisoghom, the pastor. An immense mob of Armenians, of the lowest kind, had assembled at the burying-ground; and the moment we began to move from the place, they began to press close upon our heels, rending the air with their shouts, using the most filthy language, and, in addition to this, throwing stones among us with all fury. I myself received two blows from the stones, and several of our Armenian brethren were also struck; though, providentially, no one was seriously injured.

#### *Sickness and Death of Hosep.*

The other instance of mortality, referred to above, occurred on the Saturday preceding the date of this letter.

The name of the second individual was Hosep. He was a shop-keeper in the city, a man of some little property, and for some time past he has given very pleasing evidence of piety, although he was once an immoral man and an opposer of the Protestants. At the beginning of the late persecution, he was forcibly thrust out of his shop, like many others, and for two months and more he was not permitted to transact business. He was also driven from his own father's house, and remained an exile until the time of his death. He was once at least violently attacked in the street by some of the Patriarch's zealous coadjutors, and knocked down and beaten, for daring to be a Protestant against the Patriarch's orders. We may say with truth that he was persecuted even unto death; for his last sickness was brought on by a shock he one day received, while sitting in his shop, by the sudden appearance of a ruffian before him, who had, a day or two previously, showed a dagger and threatened to take the life of a brother Protestant Christian, merely for his religion. Hosep, supposing that this man had come to his shop with the same murderous purpose, was so suddenly startled that the effect was a profuse hemorrhage from the lungs; which returned every day for a week or more, and, in the course of a little more than a month, terminated in his death.

I was sent for to see him, soon after his first attack. He was already aware of his dangerous condition; and yet I found him perfectly calm and composed,

may, even joyful in view of death. I asked him if he felt that he could now trust wholly in Christ. "Yes," said he, "he is my only Savior and my only hope." I asked him how his past life appeared to him. "Full of sin," he replied; "but Christ is an all-sufficient Savior." I asked him whether he felt now that he could do any thing towards saving himself. "My sins," said he, "my many and grievous sins! What can I do to wipe them away? I am perfectly impotent; but, blessed be God, he has made known to me the gospel of his Son, and my hope is in him alone." He then exclaimed, "Glory to God, that he has condescended to call me into the light of his glorious gospel. Blessed be his name, that I have been seasonably made acquainted with my former errors, and that the true gospel has been made known to me."

At another time, after he had been expressing the most firm and joyful confidence in Christ, that he would soon open his eyes upon the full glories of heaven, he remarked, "But there is yet a warfare remaining for me." I inquired to what warfare he alluded. He said, "The warfare with bodily pain." I replied, "Yes, the pain of death must come upon all, for that all have sinned; but Christ has abolished death for believers, and brought life and immortality to light through the gospel." At this he looked upward, his countenance beaming with heavenly effulgence, and said, "Glory to thee, O Lord; glory to thee, O Lord Jesus."

During the last week of his illness, I visited him very frequently, and found that as his bodily powers failed, his immortal spirit seemed to be growing in strength and beauty. He spent much of his time in prayer, and he would never suffer me to be long in the room without asking me to pray with him. The last time I saw him was about an hour before his departure. He was then already in the midst of his struggle with the last enemy; but although he could hear with difficulty, and could not articulate at all, yet his mind was evidently as vigorous as ever, and without a cloud. It was a deeply interesting and instructive scene. There stood his affectionate brother,—a godly man, who had watched over him with the tenderest assiduity, during his whole sickness,—bending over the bed, with his eyes suffused with tears, and his tender heart ready almost to burst with anguish at the certainty of a speedy separation, and yet earnestly engaged in

exhorting the dying man to hold fast his confidence in Christ to the very end; with the full assurance that he would soon be ushered into all the glorious scenes of the heavenly world! As I entered the room, the sick man saluted me with a heavenly smile; it was all that he could do. In answer to my inquiry whether his hope was still firm in Christ, he replied by lifting up his eyes and his hands simultaneously towards heaven. I again prayed with him, and left him thinking that I should see him once more before his spirit took its flight. But in this I was disappointed. Within an hour from the time I departed, he was called away to enter—as I most fully believe—"the joy of his Lord." Precious indeed, in the sight of the Lord, is the death of his saints!

### *Test of Piety—Burial of Hosep.*

The object of Mr. Dwight in communicating the foregoing facts, is explained in the paragraphs which follow.

I have described the deaths of these two individuals, not because they contain any new developments of character, but to illustrate the true nature of the work which God is carrying on in this land, and which wicked men have been persecuting. Who can doubt that it was the Holy Spirit who renewed the hearts of our deceased brethren, and led them to put their trust only in Christ, and to enter so triumphantly upon their eternal reward?

Now the character of these two departed brethren, while they were alive and among us, did not differ in any important respect, so far as we can see, from that of the great body who have been persecuted as Protestants in this land. And as they are called away, one by one, we shall confidently expect to hear them bear the same testimony to the truth of the gospel, and to exhibit the same precious faith. What an insult to God's Spirit would it be, to say that men who are thus sustained by the Christian hope in the hour of death, are mere hypocritical hirelings, brought over to the profession of Protestantism by the gold of foreigners, and in reality only "radicals and infidels!"

By these examples I am sure you, and all our beloved brethren in America, will be encouraged to press on in the blessed work of furnishing the means of grace to all who will receive them in this part of the world. What is all the



treasure that has been expended, and what are all the sacrifices that have been made, compared with that "exceeding and eternal weight of glory," which has been secured to these two individuals alone; to say nothing of others who have gone before them in this field, in the like precious faith, or of the hundreds who, so far as we can judge, are already prepared to follow in their steps!

The disgraceful events which occurred in connection with the funeral of Mr. Oscan, have already been mentioned. The burial of Hosep was much more orderly; and the moral effect seems to have been appropriate and happy.

The funeral of our brother Hosep was attended on Sunday last. The body was followed by Mr. Apisoghom, the pastor; then by some of us and a few American friends, and then by a long procession of Protestant Armenians. Mr. Carr kindly furnished his kavass for the occasion, and some six or eight other kavasses (armed constables) were very readily supplied by the police; and although, as before, a great mob had assembled at the grave, evidently with the most hostile intentions, yet the presence of so strong a police force restrained them from violence. An immense crowd of all classes of people listened to a short but earnest, eloquent and very appropriate address from Mr. Apisoghom at the grave; and I am quite sure that a good impression was left on at least some minds. Several very respectable Catholic Armenians were present at the grave; and there were also Greeks, Frank Catholics and Russians. From their general appearance, as well as from remarks which I incidentally heard, I feel quite persuaded that many of them went away with a very different impression of what Protestantism really is, from what they had when they went there.

There is another respect also in which Protestantism has gained by these two funerals. It has been publicly exhibited, so to speak, to thousands of people and to the government, as having actually an existence in the country. A native Protestant funeral procession, composed of a hundred and twenty or thirty men, passing through nearly the whole length of the most public street in Pera, under the protection of police guards, is certainly a new thing for Turkey. The moral influence of such a spectacle cannot be fully appreciated by those who are not intimately acquainted with the circumstances of this country; but to those of

us on the ground, it has an importance which we cannot properly express. We must not look to outward appearances, however, nor suffer ourselves to become elated; otherwise we may very soon meet with a painful fall.

It will be remembered that in a letter which was published in the November Herald, Mr. Dwight alluded to certain combinations, supposed to have been entered into by several of the great powers of Europe, against Protestantism in Turkey. The subject is referred to again in the present communication; and the friends of missions will be glad to learn that there is "no fresh cause of anxiety from that quarter." Still it is obvious that the progress of evangelical truth in the East, as elsewhere, must depend, not upon the friendly disposition of princes, but upon the watchful care of God. If he has a work for our brethren of the Armenian mission to do, he will see that they have all needful security and protection in performing it. To him, therefore, we must look, with faith and hope and strong desires, praying that he will speedily accomplish his merciful designs in behalf of the Ottoman empire.

But while we stand entirely aloof from the counsels of the political world, we cannot fail to notice how a wise and benignant Providence is making every thing subserve some useful purpose, in that great reformation which is going forward in the East. "The correction of abuses," says Mr. Dwight, "the establishment of rules founded on the principles of truth and justice, the education of the people, and general improvement, seem to be the order of the day in Turkey. Reshid Pasha, who may be said to stand at the head of the advocates of reform in this country, has just been raised from the rank of Minister of Foreign Affairs to that of Grand Vizier, chiefly because, (as the Sultan publicly states in his order for the change,) the late Grand Vizier failed to carry out those plans of reform which the Sultan had enjoined upon him. This change must be regarded as favorable to the cause of justice, liberality and freedom of conscience; though God is able to carry on his work, even should the policy of this government be diametrically opposed to what it now is."

## Trebizond.

### JOURNAL OF MR. POWERS.

#### *Violent Opposition—Two Brethren in Prison.*

THE December Herald contained interesting letters from Messrs. Dwight and Bliss, respecting certain recent occurrences at Trebizond. The extracts from this journal, it will be seen, describe



some events which took place during the period embraced in those communications. But most of the incidents mentioned below will be new to the reader; and they cannot fail to give a clearer view of the trials of our brethren.

**July 20, 1846.** Our service has been disturbed, on the last three Sabbaths, by individuals coming to my house for the purpose of withdrawing some of their relatives who were present. On one occasion a woman, accompanied by several others, entered the door and in the most passionate, clamorous and threatening language demanded her aged mother, who was present for the first time. On another occasion the father of a young man and his uncle, provided with a large stick, laid wait at my door for the purpose of beating him, when he should leave the house. At the close of service, however, the Belgian Consul, who was providentially present, took the boy under his protection and conducted him to his house. The uncle, seeing that his prey was about to escape out of his hands, in his rage and madness broke the stick in his hand, and threw it after the lad in the street. On another occasion several women, collecting a company of others of like spirit, waited outside the door to beat their own daughters and sisters, as they should pass out. This crowd was dispersed by a kavass of the English Consul, sent at our request. The women who are thus pursued by their relatives, are in middle life and at the head of families. Our audience, for the last two months, has comprised more than thirty persons.

Under date of July 26, Mr. Powers mentions the administration of baptism and the Lord's Supper to the natives, for the first time since the commencement of missionary labors at Trebizond. "It was a novel spectacle, to see the parents in person present their offspring to God in this ordinance, and then to see the child sprinkled with simple, pure water, with no crossings, nor other useless ceremonies. The scene was deeply solemn and impressive. It announced, moreover, a final separation from that church which has so cruelly persecuted our friends for being faithful to the word of God and their own consciences, and has at length cast them out of its pale." The administration of this ordinance, as also of the Lord's Supper, for the first time, was described in the letter of Mr. Bliss, published in the last number of the Herald.

**August 2.** To-day a woman, provided with a bag of stones, and attended by a crowd, waited outside my door to stone

her own daughter, as she should leave the house. A single policeman, unable to disperse the crowd, called two of his comrades and soon cleared the street. As this daughter, with her husband and others, was going quietly to her home, she again encountered the crowd of women, from whose missiles all were in imminent danger. One of the brethren, to protect his wife from this storm of stones, seized the principal combatant, and held her fast till his wife could escape. For this he was forthwith complained of to the civil authorities, and actually arraigned; and although he was not condemned for this offence, yet his own father, meeting him while in the custody of the kavass, beat him with his fists, then most slanderously complained to the Pasha that his son had beaten him, and had him immediately seized and imprisoned. On a similar charge his brother Hagop, the teacher of our school, was also seized and thrown into the same prison. In this last case, however, no charge was stated; there was no form of trial; no questions were asked; nor did he himself know on what pretence he had been apprehended, till after the two brothers, in the darkness of the night, had been marched to another prison and their feet made fast in the stocks.

The imprisonment of these unoffending brethren was briefly described by Mr. Dwight, in the letter which was published in the December Herald. The facts now stated by Mr. Powers, however, were not mentioned in that communication.

3. On demanding Hagop of the Pasha this morning, through the English consulate, on the ground that he is a teacher in our employment, the Pasha denied his having apprehended him! He said, however, that he was searching for him, and if he could find him, he should punish him. The wives of these imprisoned brethren gained access to the Pasha, with great difficulty, for the purpose of presenting a petition for their release. The Pasha, on reading their request, tore it in pieces, and, with most insulting and abusive language, drove the petitioners from his presence. They were also denied the privilege of seeing their husbands, or doing any thing for their relief.

The subsequent history of this disgraceful affair is in part known. One of the brothers was conveyed to Constantinople, where he remained in prison at the date of the latest intelligence. The other brother was not sent to Constantinople, because he was too seriously ill to go. Indeed an-

other hour's confinement, in the judgment of two physicians, would have made his recovery hopeless.

### *Funeral of a native Brother.*

The death of a pious Armenian was mentioned in the letter of Mr. Dwight, which has been already referred to. Mr. Powers gives an affecting account of the trial experienced by the friends of the deceased in procuring a place of sepulture. The Armenians denied him burial in their graveyard, although the family were owners of a lot in it. The civil authorities refused permission to inter him in a field which had been purchased for a Protestant cemetery; they would not even allow him to be buried on a sand beach, near the city, nor on land owned by a Protestant Armenian in a neighboring village. After spending a whole day in fruitless efforts to procure a decent interment, they were obliged to deposit the remains of their friend in the road, a horse-path running each side of it. For such a place they gave twenty-one dollars!

11. Night came, a dark and gloomy night. But the concourse of persons—men as well as women and children now appearing among them—increased rather than diminished. At eight o'clock the body was removed amid the hissings and cursings and shoutings of the assembled multitudes, who were only restrained from acts of violence by the police. The Pasha had given permission for the funeral ceremonies to be performed by a Protestant minister and according to Protestant usage. I, accordingly, accompanied the corpse to its narrow house; but how unlike the solemnities of a funeral occasion! The grave was hastily dug by some of the Protestant brethren. The body was borne by others of their number and by the sons of the deceased. Our unfeeling Moslem police were holding merry chat, or smoking their pipes. The rain was falling, and the air was filled with sounds not of earthly origin. Altogether the circumstances of this burial were most grievously afflictive.

On returning to the house with the relatives, silent and sad, I gathered them together; and, after reading I Corinthians xv, accompanied by remarks designed to tranquilize and console their minds, I conducted them to the throne of grace.

The remains of this Christian brother, and those of his wife, lie side by side in their lone and ignoble graves. Women, as they pass, to mark their contempt and hatred of Protestants and Protestantism, throw a stone upon them, which the first caravan of horses, more kind than they,

brush aside with their feet. Yet, despite the enmity of earth and hell, all that dust shall rise. Our brother shall yet come forth, a mighty conqueror over death and all his foes.

### *The Pasha—Present State of Affairs.*

12. Mr. Bliss and myself had an interview with the Pasha. He received us civilly—politely, I may say—but discovered a mind full of prejudice and unkindly feeling towards us. He accused us of having political ends in view, and of attaching men to our interests by pecuniary considerations, &c. On all these points we endeavored, at considerable length, to clear ourselves from these unjust aspersions, and also remove error and prejudice from his mind, by presenting the nature of our work and the real objects which we have in view. The Pasha recognized the Protestants as a separate community, having the right to hold a separate religious service, and promised for us personally, and for our congregation on the Sabbath, his protection from the assaults of the Armenians. This recognition by the Pasha and this promise of protection, even if he is not very scrupulous in fulfilling it, are of no small consequence to us and our cause.

Mr. Powers mentions, August 24, the diminished attendance on the public services of the Sabbath. "Women," he says, "dare not come." It is a singular fact that at Trebizond the most bitter and most active enemies of the gospel are females. "The recent outbreak of opposition has been almost exclusively the work of women."

September 28. At present we are in a more quiet state. The last two Sabbaths we have dispensed with police men, previous to which, for two months or more, two men sat regularly at our door on the Sabbath to keep the peace. We have passed through a stormy season, but are thankful that nothing more calamitous has occurred. We have taken measures to obtain a firman for a Protestant burying ground in this city, and we learn that a promise to that effect has been given by the Sublime Porte. Externally, nothing is more important to the success of our cause. The respect shown to the dead in these countries, the sacredness attached to their graves, and the ceremony with which they are often buried, lead some, not yet established in the truth, to contemplate with horror the idea of becoming Protestants, if they are to be buried like brutes.

Females begin to attend our service again; seven of them were present last Sabbath. I have also an evening lecture at the house of our deacon, at which about the same number of females are usually present; several of these do not attend on the Sabbath.

During these six or eight months the members of this little community have endured great trials; and they still suffer much privately, and will doubtless suffer much for a long time to come; but God has done great things for them, whereof they are glad. To the members of this station these have been months of thrilling interest. In looking back on the past, we feel called upon to bless God and take courage.

Two individuals, having been carefully examined and approved, stood propounded for admission to the church on the first Sabbath in October.

### Canton.

LETTER FROM MR. BRIDGMAN, JULY 27, 1846.

#### Introductory Remarks—An Excursion.

FREQUENT reference has been made, in previous numbers of the Herald, to the feeling of hostility indulged by the inhabitants of Canton towards the foreign residents. In this particular they differ widely from the Chinese who are met with at the other free ports. The reason of this difference is far from being creditable to those representatives of civilized nations, who have had the most intercourse with the natives. If the latter had never seen any foreigners, except such as were conscientious and honorable men, worthy to exhibit and illustrate the doctrines of the gospel, we should have had none of those accounts of wrong and violence, which have been so frequent within the last few years.

The foregoing remarks have been suggested by the present communication from Mr. Bridgman, in which he describes an excursion made by himself and Mrs. Bridgman, accompanied by Messrs. Pohlman and Bonney, two days before its date. Their motive in going was to secure a little relaxation for themselves, while they might, at the same time, distribute books and converse with the people. They engaged a *hong-boat*, rowed by six men, and steered by a seventh. Boats of this description are commonly used by foreigners. They are strongly built; and in them is a cabin, which is covered on the top, and has venetian blinds on each side.

After our friends had proceeded half a mile down the river, in an easterly direction, they

went on board a large junk. This had been struck by lightning some time previously; and its owners were now making votive offerings, on account of its preservation. A few words were addressed to the principal persons, and books were put into their hands for themselves and their friends. Such visits are found, in most cases, to be very acceptable to the Chinese. And Mr. Bridgman adds, in this connection, "Very rarely have I met with a person who could not, by courtesy and kindness, be rendered friendly and polite."

After leaving the junk, the party went down the river, three or four miles, till they came to a salt depot. At that point, turning south, they entered a small stream, by which they proposed to return home, following its course through Honam, as it runs nearly parallel to the river, and enters its south-eastern branch, above the factories. This stream is probably less than three miles long; and, being sufficiently broad and deep for common sized boats, it is a great thoroughfare. This homeward route has been described with some particularity, for reasons which will appear in the sequel.

Proceeding forward from the salt depot, we had passed through some paddy fields, and gone by one small temple, when we reached a stone bridge, where the ground, on the south side of the creek, rises and stretches off towards Whampoa, presenting a wide and pleasing range of hillocks and knolls, interspersed with clumps of trees, patches of the tea shrub, upland rice, and graves and tombs without number. Wishing to obtain some recreation and to see the people and the country, we left our boatmen at the bridge, while we went on shore. As it was very hot, we went only far enough up the hill to get a view of the whole breadth of Honam,—which is in fact an island, being wholly surrounded with water,—and there, having examined one of their ancient tombs, a very large and splendid one, built in the shape of a horse-shoe, we seated ourselves in a lodge, under the shade of some bamboos, by the way-side; its keeper, a respectable, grey-headed man, having invited us to partake of his "humble fare" and rest ourselves awhile in his "mean abode."

It appeared that he was from one of the neighboring villages, where his family resides, on a remote part of the island. Having erected this little lodge, he comes to it daily, with some of his family, to seek a livelihood by supplying way-faring people with refreshments. He directed his grandson and his son's

wife to supply us with the best they had. A crowd,—some of them travellers, and some from the neighboring fields,—gathered eagerly around us, especially attracted by the presence of a foreign lady. Some gazed in amazement; others examined our dresses, and were careful to note the dimensions of the lady's feet; all asking questions about our names, our country, our diet, &c., &c. We gave them the Gospels in separate volumes, told them of the world's Savior, and of that country where all can speak one language, and where the heat of the sun and labors and sorrows never come. No people could be more peaceful than those who were then about us. Our hosts were particularly attentive. The woman's demeanor could hardly have been excelled by any one. Rustic and somewhat tawny, she was so easy, and in every way conducted herself with so much propriety, that she seemed to lack but the one thing needful. Neither was she, nor the others, inattentive to what was said of the Savior of sinners.

The grandson, mentioned above, accompanied the party on their return to their boat; there he, with others, received large supplies of books.

#### *Unexpected Danger—Escape—Remarks.*

The boatmen now resumed their oars; they had proceeded more than half a mile, no one suspecting any evil, nor apprehending any danger.

Suddenly, and without any apparent cause, the scene changed. Menacing language was heard. Sour looks and angry gestures were seen. Idlers and truant boys quickly took the scent. *Shát fán kwei* was shouted and re-echoed. First came small sticks and pebbles, and next stones and tiles. In despite of all that our boatmen could say, the rage of the mob increased every moment; and every missile which they could find, was hurled furiously at us, accompanied by savage yells. For a time our men all kept their places; but at length the storm was too hot, and some of them left their oars. One, receiving a deep gash on his forehead, rushed into the cabin, groaning and bleeding pitifully; another soon followed him. Mrs. Bridgman did all that she could to calm their fears and staunch the blood; and the gentlemen endeavored, with heavy boards, to supply the place of the venetians which had been broken in pieces by heavy stones.

Seeing that these evil-disposed per-

sons were so numerous and so madly bent on our destruction, our only alternative was either to appease their wrath, or escape from their fury. The latter seemed impossible. I now went outside the boat and remonstrated, using every argument that could have any influence. A few were induced to desist and turned back; their places, however, were soon supplied by others, and the mob became more furious than ever. "The foreign devils have killed our people, and we will kill you, and avenge our wrongs. No matter who you are, the blood of our Chinese shall be avenged." These, and many similar words were uttered in high, menacing tones; and, suiting their actions to their language, they made bare their arms, beat their breasts, shook their hands high over their heads, hurling at us with deadly fury stones, tiles, hard pieces of dried clay and mud.

At this point, just outside the village, our situation was very trying. They assailed us from both banks of the creek; and some, more daring than the others, leaped into the water, swam to the boat, and tried to dismantle our little craft, and they would have done this, had not the stones thrown at us compelled them to desist. In doing so, however, they carried off a part of our oars. One of our own men here leaped overboard and made his escape.

Another stone bridge was to be passed; and it was obvious that the assailants could discharge their missiles from this point with fearful advantage. Indeed it seemed impossible to proceed without the almost certain loss of life. Mr. Bridgman tried to induce the boatmen to land the party on a narrow place, in front of some dwelling houses, hoping that by coming closely in contact with the mass, they might disarm them of their fury. But this project failed.

Our assailants, running forward, now assembled in a large crowd on the bridge, carrying with them and collecting together large quantities of stones. These, as we approached and passed under the bridge, they sent down upon us in showers. Our boat was almost a wreck, and only two of our men remained at their posts. Our escape was effected, we cannot tell how; we only know that it was by the merciful interposition of God.

After we had passed the bridge, the creek widened on one side to a broad sheet of water; and on the other the bank was closed in by a high wall. Our pursuers therefore, were compelled to



desist; but not until they had manned a boat, and made an unsuccessful attempt to give us chase. Our boatmen now felt themselves safe, and set about putting things in the best condition possible. We found ourselves in a sad plight. Mrs. Bridgman's white dress was covered with the blood of the wounded boatman; my clothes were besmeared with mud and dirt; and the boat was filled with stones and rubbish. These were all thrown overboard, except one of the largest pieces of granite, which was brought home as a witness of what we had passed through. This block weighs eighty-five and a third pounds. We reached the factories at half past six o'clock.

Inferences may possibly be drawn from the foregoing narration more unfavorable than the facts will fairly warrant. To prevent this, Mr. Bridgman subjoins the following remarks.

The people, as they declared, were seeking revenge, and were entirely ignorant of our character, beyond the one fact that we were foreigners. I thought then, and I am of the opinion still, that had we been on shore, and in close contact with them, so as to have been able to make ourselves known, we should have won the victory, and converted them into our friends. That we escaped with our lives, unharmed, was owing, not to any foresight or effort on our part; not to any lack of evil disposition or power on the part of our assailants; but wholly to the merciful providence of Him, who can say to the angry multitudes, as to the raging waters of the sea, "Thus far shalt thou come, and here shall thy fury be stayed."

In a postscript, dated August 24, Mr Bridgman writes, "The instruction of my Bible class is the most interesting and promising labor in which I am at present engaged. Five of its members are wishing to become professors of Christianity."

### Amoy.

LETTER FROM MR. POHLMAN, JULY 4, 1846.

THE design of this letter, in part, is to give the statistics of Protestant missions at Amoy. Three missionary societies are at present represented in this field. These are the London Missionary Society, the American Board, and the Presbyterian Board of Foreign Missions. The American Protestant Episcopal Church once had a missionary at Amoy; but since the return of Bishop

Boone to China, its operations have been transferred to Shanghai.

Missionary efforts in behalf of this field may be said to have commenced with the arrival of Messrs. Abeel and Boone at Kolongsoo, February 24, 1842. Others followed at different times; and at the date of this letter eleven men and seven women had been connected with the Protestant missions at Amoy. Of these, however, some have finished their earthly labors; and others have been induced, by various considerations, to leave their associates. Of the five laborers who have been sent to Amoy by the American Board, only two survive. There is reason to anticipate, however, that in future years the climate will prove less prejudicial to those who are sent thither.

The missionaries are becoming more and more inured to the climate of Amoy. The distressing attacks of fever and ague, to which we have been more or less subject in former years, have not visited us this year. And as we are now free from the exciting cause—the malaria of Kolongsoo—it is hoped we may not be troubled again with this sickness. It is cause of devout gratitude that in removing to Amoy, the missionaries were successful in securing the very best sites for residences. We are more than a mile from the consular residences, and about a third of a mile from the rest of the foreign community. The advantages of this will be obvious to any one who reflects upon the deleterious influence of unconverted foreigners on the natives.

We are situated at the first landing of the city, as you enter port, where we are both free from the cold northeast winds of winter, and entirely open to refreshing sea breezes from the south and southwest in summer. Though pent up in a close and filthy city, our verandahs face the channel, where we can always breathe pure air; and opportunities of healthy exercise are not wanting. A few minutes' rowing brings us to the sea-beach, where we can always enjoy a delightful walk; and the whole island, of thirty-five miles circumference, is open for riding on horseback. Sail-boats abound, in which, when the wind is not too high, we can enjoy a sail in the outer harbor, or up the many inlets leading to the surrounding islands.

The site of the city seems to be favorable to health. There is no rank vegetation, no nuisance. There are no marshes, but high bluffs of granite, with here and there a fertile vale, and pile upon pile of trap rock. The port of



Amoy takes in the whole of the island; and if missionaries wish to reside in the villages, in the midst of a rural community, beautiful sites for residences are every where to be found.

Mr. Pohlman writes very encouragingly of the facilities for missionary labor at Amoy. "Operations of all kinds," he says, "stated, itinerary, in the city, in the country, by preaching, by teaching, by healing, and by the distribution of books, can be carried on, entirely without molestation, to any extent. The grand desideratum of the mission at this time is men and women who, like Stephen, shall be full of the Holy Ghost and of faith, that through their instrumentality much people may be added to the Lord." Respecting the two old men who were admitted to the privileges of Christ's house on the first Sabbath in April last, he writes as follows:

Thus far they have adorned their profession, and seem to be sensible of their weakness, and in constant fear lest they should sin against God. Hoh-kui-peyh has been called to drink the cup of sorrow in the death of a beloved son. His feelings and exercises of mind were closely akin to those of David on a like occasion. He besought God for the child, saying, "Who can tell, whether God will be gracious to me, that the child may live." But when the child was dead, he acquiesced with sweet and joy-

ful submission, and was comforted in the reflection, "I shall go to him, but he shall not return to me." Un-sia-peyh has opened a small store, which is conducted on Christian principles, and closed every Sabbath, though in so doing he has to withstand much obloquy, and is often entreated to sell a little. Thus these first disciples are letting their light shine; and though from their age too much should not be expected, yet from their extreme caution and circumspection, their private devotion and their habitual attention to every means of God's appointment, we doubt not their path will be like that of the shining light, which shineth more and more unto the perfect day. And well is it remarked, by one long conversant with foreign missions, "If we would make anything of converts in pagan lands, we must bring them to the ordinances of the gospel and into the church, as soon as they give satisfactory evidence of regeneration; for they are too childlike, too weak, too ignorant to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. The school of Christ for young converts from heathenism stands within the fold, and there certainly the compassionate Savior would have them all gathered and carried in the arms, and cherished even as a nurse cherisheth her children."

### Miscellanies.

#### DIPLOMATIC RELATIONS AT THE SANDWICH ISLANDS.

It is known to many, that unpleasant differences have existed, for some time past, between the Hawaiian government and the representative of the United States at the Islands. Upon the origin and history of these difficulties it is unnecessary to dwell. The latest advices from the Pacific bring the gratifying intelligence, that harmony and good feeling have been restored.

It will be remembered that Anthony Ten Eyck, Esquire, having received the appointment of United States Commissioner at the Sandwich Islands, sailed from this country about one year ago. He arrived at Honolulu, June 9, 1846, accompanied by Joel Turrel, Esquire, United States Consul for that port. Commodore Stockton,—who commanded the frigate (Congress) in which Messrs. Ten Eyck and Turrel were con-

veyed to the Islands,—upon his arrival at Honolulu, addressed himself immediately to the business of bringing back the relations of the two governments to their former friendly state. In this he was completely successful. An audience was granted to Mr. Ten Eyck and Commodore Stockton by the King; and the kindest feelings were expressed on both sides. The readers of the Herald will doubtless be pleased to see the addresses delivered on that occasion. They are published in the Polynesian of June 27, 1846. The address of Mr. Ten Eyck was as follows:

This audience has been requested for the purpose of affording an opportunity to my predecessor, George Brown, Esquire, to take final leave of your Majesty's government, and to present me to you as his successor in the office of the United States Commissioner of the Hawaiian Islands.

It also affords me the opportunity of per-

forming the pleasing duty of presenting to you in person the letter I hold in my hand, addressed to you, from the President of the United States; a copy of which, in pursuance of my instructions, has already been furnished to your Majesty's Minister of Foreign Relations. This letter will, I doubt not, prove satisfactory to your Majesty, and convince you how deeply the President regrets the difficulties which have unhappily arisen between your Majesty's government and a portion of the American residents upon your islands; and how anxious he is not only to restore the former friendly relations existing between the two governments, but by adopting the suggestion in reference to a treaty contained in your letter of the twentieth September, 1844, addressed to the President of the United States, how ready he is to aid in binding the two nations together in bonds of still more intimate and lasting friendship.

Your Majesty will consider it no disparagement to your government or people when I assert, that to the liberality of the American Christian and philanthropist and the self-sacrificing spirit of their agents, the missionaries, your kingdom is mainly indebted for the respectable position it now occupies in the scale of nations. The history of missionary efforts, throughout the world, can present no brighter page than that which records the results of the labors of the American missionaries in these Hawaiian Islands.

The American people having contributed so essentially to civilize and christianize this people, and having witnessed with joy and pride their rapid advancement in knowledge and all those Christian virtues which render nations as well as individuals respected, and which entitle them to an honorable and independent rank among enlightened governments, your Majesty can regard it in no other light than as a true pledge of the lively interest which the government and people of the United States will ever feel in the success and independence of your government, as well as their ardent desire to promote the happiness and prosperity of your Majesty and that of your subjects.

In any commercial regulations which may be entered into between your Majesty's government and that I have the honor to represent, it is, I trust, scarcely necessary for me to say that the United States desire no advantage over other powers; and least of all would they seek or expect it from a government just struggling into independent existence, and which has so many claims upon the sympathy of the government and people of the United States as that of the Hawaiian Islands. In the correspondence which has taken place between your Majesty's government and that I have the honor to represent, your ministers have been pleased to allude to the Hawaiian government as "feeble and inexperienced, and dependent upon the generous forbearance of the old and powerful nations of the earth."

The letter I have just handed you from the President will convince your Majesty that the government of the United States

fully appreciates this feeling on the part of your government; and you may rest assured that while in their intercourse with this, as with all other foreign powers, they will adhere strictly to the maxim adopted by them, to "ask for nothing that is not clearly right, and to submit to nothing that is wrong," they will be the very last nation to seek for an occasion to encroach upon, or harshly or unnecessarily to interfere with, the rights and privileges pertaining to the independent sovereignty of your Majesty's kingdom.

The distance from this to the seat of the government I have the honor to represent, and the time necessarily occupied in transmitting and receiving intelligence to and from there, renders it highly important that all official acts and correspondence of and between your Majesty's ministers and myself should be carefully considered, and should be free from all personality; should be conducted with deliberation and with that courtesy which should always distinguish communications between the representatives of independent nations, and which is so essential to the development of truth, and the preservation of a good and friendly understanding between the two governments.

In conclusion, permit me to assure your Majesty that while in the execution of the duties of my office I shall be careful to require that the same rights, privileges and immunities guaranteed by you to "the most favored nations" are secured to American citizens and American interests, I shall also take great pleasure in contributing my humble abilities, on all proper occasions, to promote the permanent well being of your Majesty and that of your subjects.

The remarks of Commodore Stockton were as follows:

It is quite unnecessary for me, at this audience, to say a word in regard to the happy relations which now exist between your Majesty's government and the government of the United States. The duty has been assigned to abler and better hands; and the Commissioner who has come to your Majesty, with a letter from the President of the United States, has just eloquently expressed to your Majesty, in the most suitable manner, the sentiments of confidence and good will that are entertained by the government of the United States toward your Majesty's government.

But it would be a puerile affectation if I were, upon this occasion, to deny myself the honor and the pleasure of offering to your Majesty my hearty congratulations on the recovery of the Queen's health, and for the many blessings that a beneficent Providence has bestowed upon your Majesty and your Majesty's family, upon your government and upon your people.

I may be permitted, in conclusion, to say to your Majesty, that this scene is to me intensely interesting; coming from a far, far distant land, (having sailed some eighteen

thousand miles,) from a country which but a few years ago was never known in Polynesia; standing here upon an island in the sea; surrounded by persons from the remotest quarters of the globe; witnessing, as I now do, the advancement made by you in the science of government; remembering, as I do, the scene which I witnessed last Sabbath day in the native church, where two thousand of your Majesty's subjects, in the comfortable habiliments of civilized life, were listening to the services of the church with an interest and attention, which could only have been expected from a people well advanced in the principles of the Christian religion. I must tell your Majesty that these things are well calculated to extort from the human mind aspirations of gratitude to God, and holy wonder at his mighty works and the progressive fulfilment of his promises long since made to mankind, and prompt me to ask your Majesty, in the kindest and most respectful manner, to what, think you, are the success and happiness of your Majesty's government to be principally attributed? Are they to be attributed exclusively to the wisdom and integrity of your statesmen? Oh no. That is all well; nay, admirable; but nevertheless something more was required. It is, may it please your Majesty, because (whatever may be the evils engrafted in the constitution of your government by its earliest friends) your constitution and laws are based substantially upon the immovable foundation of the law of the Bible.

I will now only add my best wishes for the continuation of the health and happiness of your Majesty and the royal family; and that all things may be ordered and settled upon the best and surest foundations, and that peace and happiness, truth and justice, may be established among your people for all time to come.

After a short pause, the King replied to Commodore Stockton, in an address, of which the following is a translation:

I most cordially salute you, Commodore. Every word you have said goes to my heart. I cannot adequately express my feelings upon this occasion. Before your arrival I had heard of your bravery. Your arrival has made me know your magnanimity and your generosity, the qualities most worthy of a brave man. What victory can you gain over us but the victory of kindness? That victory you have gained. Your words of peace have conquered all our troubles. They are in the spirit of the religion which your pious countrymen, the good missionaries, have taught us; and they lead to that love and friendship which ought always to exist between my islands and the United States.

I am most sensible of all the advantages that my people have derived from the United States, and the worthy teachers of religion that they have sent me, and have supported at a great annual expense. It is

by their efforts, under God, that the great changes that you refer to have been made. The last quarter of a century my people have truly advanced far. They are slowly advancing. Our laws and tribunals are not perfect, but they are improving; and with the blessing of God they will improve, so as to answer all the wants of the different classes of residents within my jurisdiction.

It has greatly pleased me to know that you have inculcated respect to my authority and my laws, and advocated my rights as equally sacred in your eyes with those of the greatest kings in the world. I look to your government as one of my best protectors in the enjoyment of those rights without which I cannot govern my islands, execute my treaty engagements with foreign nations, nor maintain that strict neutrality upon which my safety and the well-being of my islands depend. Neither can the march of my government be steady and uniform, if my jurisdiction is to be resisted, my laws to be infringed, and my policy influenced to-day by one nation one way, and to-morrow by another nation in another way.

The principles that you have expressed, Commodore, all of which have been explained to me, are what please, and what will perpetuate good will between my islands and the United States. Your kind expressions, Commodore, will gladden the hearts of all my subjects, who will long remember your visit, under present circumstances, as a kind dispensation of Providence.

I thank you for your kind wishes for the Queen's health and my own prosperity; and, believing you to be sincerely my friend, I pray that God may bless and long preserve you.

The King then responded to the remarks of Mr. Ten Eyck in the following strain:

My heart sincerely rejoices to see you, Mr. Ten Eyck, as the Commissioner of that nation which is my greatest benefactress. I receive the letter of the President of the United States with much gratitude and admiration. It is indeed true, he has shown himself to be my great and good friend. His acts of kindness bury in forgetfulness every thing that is past, except the remembrance of blessings conferred on me and my people by the United States.

From my boyhood the principal foreign trade of my islands has been with the United States; and the very last year it increased one hundred and seventy thousand dollars. It is their whalers who purchase the produce raised by my people; it is their missionaries who give education to my subjects and show them the road to heaven; and it is the piety of American citizens who support these missionaries in this far distant group of islands. How can I forget all these benefits? Nothing affects me more than to be represented as ungrateful for them, or granting more favors to other foreigners than to citizens of the United States. On examination you will find this charge is unjust, and that my policy

has ever been, as it ever will be, to place all American citizens under equal circumstances on the practical footing of the most favored nation.

I am glad to hear that you have powers to make a treaty with me. Considering that the chief interest of the United States in my islands is a philanthropic one, I hope your instructions will enable you to relieve me from treaty engagements restrictive of my own rights as sovereign, and of the equal rights of my subjects as men, and prejudicial to their morals, which I submitted to under the pressure of adverse circumstances. You will thus secure my gratitude, the love of my subjects, and the prayers of all good men.

What you say in regard to the intercourse which should be maintained between you and the departments of my government, is just what we wish. I will order my Minister of Foreign Relations to pass to you certain resolutions upon that subject and upon new treaties, passed by the legislature before its adjournment. You will thus see that what we want is a system of frank intercourse, and to settle things, if possible, verbally, without unnecessary writing. If your principles agree with those expressed by the Commodore; if you ask nothing for any American citizen beyond what has been granted to any other foreigner under the same circumstances; and if you seek only for substantial justice through my tribunals, respecting their forms and jurisdiction, and rather aiding than thwarting them, you will have no trouble with my government.

What I said to the Commodore about the missionaries and the policy of my government, I say again to you.

I hope you will live many years amongst us as a friend, and that both officially and socially the utmost kindness may exist between you and my ministers. May God bless you.

#### PAPAL MISSIONS.

THE efforts put forth by the Man of Sin to disseminate the errors of his faith in all parts of the world, are worthy of our careful study at the present time. Whatever be the explanation of the fact, papal missions are undoubtedly multiplying with a rapidity which puts Protestantism to the blush. No sooner does the providence of God open the door to some new missionary field, than the emissaries of Romanism, in great numbers, are found upon their way thither. We have a striking illustration of their readiness to adapt their plans to the altered state of the heathen world, in the recent history of China. What a contrast do we see between the efforts which Protestantism and popery are making in that empire!

Some idea of the vigor and earnestness with which the missionary operations of the Roman-

ists are now carried forward, may be obtained by a perusal of an extract from the last annual report of the Association for the Propagation of the Faith; which may be regarded, therefore, as exhibiting the aims and plans of a most efficient and powerful institution.

Hitherto the receipts of the Society for the Propagation of the Faith have almost always followed a progressive increase; and all those who feel themselves moved by the powerful consideration of the two great interests, the glory of God and the salvation of souls, have found, in thinking on the success of this Association, a motive of consolation and holy joy. Nevertheless, when we compare the successive increase of the alms destined for the support of the missions with the progress of the missions themselves, we soon perceive that there exists between these two things,—which should, it would seem, be co-relative,—a striking disproportion, and that the zeal of the apostles has far outstripped the efforts of charity.

In point of fact, if we collect the names given in the Annals, we find at first that the number of the missionaries and other persons who quit Europe each year, to proceed to evangelize the far distant nations, is at the present time nearly four-fold what it was five years ago! We must, moreover, observe that the persons thus departing from Europe, have for their destination the missions which are the most remote from us; those which consequently demand more considerable travelling expenses. It was thus that of the seven hundred and eighteen missionaries, catechist brothers or nuns, who set out during the last five years, two hundred and eighty-two were destined for Oceania, China or the countries touching upon that empire; one hundred and thirty-seven for the East Indies; so that these two numbers united form three-fifths, or thereabouts, of the total amount of the departures announced.

And yet, since 1840 how many new missions have been established! How many others have received considerable increase, which has required, on the part of the Association, more abundant succors! In 1840 we had in our columns of distribution for China and its neighboring countries twenty-one vicariates-apostolic; in 1845, twenty-eight. In Oceania, in 1840, there were but three; last year we counted twelve. In North America we assisted, in 1840, nineteen dioceses; in 1845, twenty-nine; finally, in the different other countries, in 1840, thirty; in 1845, fifty-three. Thus in five years, without speaking of a crowd of missions which, under the unassuming title of prefecture-apostolic, or some other, have not the less on this account a very great importance, and entail considerable expense, forty-nine dioceses or vicariates-apostolic have besides claimed the support of the Association for the Propagation of the Faith.

Now the assisting of a diocese or vicariate-



apostolic comprehends, in America, the support of a Bishop and of from ten to twelve or a greater number of missionaries; a support which must be provided for, at least in part, and sometimes during several years. There must also be raised churches and presbyteries; and all those buildings, which are oftentimes very expensive, the allocations of the Association must aid in an effective manner. There are in fine seminaries, colleges, schools and asylums for orphans to be established and supported. For if the alms of the Catholics of the locality (who are for the most part poor, as are almost all the emigrants from Europe) contribute to the erection of the churches, how many foundations of a general interest, yet indispensable in a diocese, still remain at the exclusive charge of the Bishop!

In China, in Tong-King, and in Corea, if for the present moment no religious edifices are to be built, to what cost is not a vicar-apostolic incessantly driven; whether it be in order to visit his flocks, scattered over a vast extent of country, or to support the missionaries, the native priests and the catechists who have generally only the alms from the prelate to live upon; or, in fine, to relieve the Christians in the frightful state of wretchedness to which they are reduced, and to deliver them from all participation in the pagan superstitions! What expenses in the administration of baptism to the thousand infidels' children in danger of death, the assisting of the confessors of the faith in the dungeons, the entrance of European priests into their missions, do they not demand! Even the despatching of couriers, the sole and indispensable means of correspondence, is already a source of very considerable expense.

In Oceania, besides the erection of the cabins and the reed or brick churches, the vicar-apostolic must have a ship in order to go from one island to another. The missionaries must bear, together with the torch of faith, to their neophytes all the arts useful to life; clothes, tools, instruments of different kinds. They must give every thing to those people, because they are destitute of every thing.

If in the other countries of the globe the wants cannot be determined in so precise a manner, because they are different according to the places and circumstances, they do not the less on this account impose on the Association most numerous obligations. We have not certainly to provide for the passages of missionaries, the clothing of the savages, the support of the captive Christians; but everywhere there are churches or chapels at least to be raised, schools to be erected and supported, priests to administer to very poor congregations, for whose support it is necessary to provide; new parishes to be founded, in order to maintain the population in the faith; new converts to preserve from the persecutions to which their very generosity, in listening to the voice of their conscience, exposes them. Everywhere continual and oftentimes dangerous

journeys are to be undertaken. What more shall we say? In one word it is because the missions aided by the Association are all in infidel countries, or in countries where heresy is dominant by numbers or power. One may understand from this how multiplied are their wants.

Nevertheless, with one or two exceptions, none of the more anciently established missions has it been possible as yet to leave to its own resources. To act otherwise would have risked the diminishing of the development which each of those older missions is assuming, and sometimes would even endanger its future existence. Confiding, in fact, in the efficacious support of the Association, the ecclesiastical superiors of those dioceses have multiplied the efforts of their zeal; they have also increased the number of their priests and churches, have undertaken useful foundations, have sometimes contracted liabilities which the necessity of the circumstances has compelled them to enter on, under the penalty of otherwise stopping for a long time to come the progress of religion in the countries intrusted to their care. Far from being able to bear a diminution of relief, the greater part, on the contrary, still claim at the present moment with the most urgent entreaties, considerable increase in our grants.

Thus, since 1840, there is an extraordinary increase in the number of missionaries who have set out for the most distant countries, a very decided multiplication of dioceses or vicariates-apostolic, and the almost entire impossibility of a withdrawal of assistance in regard to those whose foundation was less recent.

The conclusion from what precedes, is very simple. In the face of so many demands, and with such an insufficiency of resources to supply them, we have had to leave in sufferings both the ancient and new missions, to confine ourselves to satisfy the most indispensable wants, to reduce allocations which, if they had been more abundant, would have powerfully served to the spreading of the faith. How many poor sick, for instance, have died in the entire privation of religious succor, who might have had the happiness of partaking in the sacraments of the church which they desired! How many infidels, still in the darkness of idolatry, might have opened their eyes to the light! How many tribes, or far distant islands, would have been evangelized, if the missionary had been able, by transferring himself from one place to another, to enlarge his sphere of action! But he would have required for this purpose means which he has been in want of, because the resources of our Association have been unhappily insufficient. It is then certain that, for five years back, the increase of our receipts has not corresponded with the progress which the missions have made within the same period.

What will then be our success for the new year which we are commencing? Already the demands of relief are multiplying;

seven new important missions claim a share of the alms which are to aid in the progress of the faith in all the countries and amongst all the nations in the world. Shall we nevertheless remain stationary; and shall we be seen reduced to admit new missions to partake of those alms already so moderate, only by retrenching from the older missions a considerable part of the aid, already so in-

sufficient, which we grant them? Or will it be necessary that this impulse, which shows itself in all the ranks of the holy hierarchy of the church, shall be stopped; that the supreme head of that church shall cease to provide for the evangelizing of the people that are still without the faith, and shall defer to another time the care of what regards their salvation?

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## American Board of Commissioners for Foreign Missions.

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### Decease of Rev. Dr. Armstrong.

THE friends and patrons of the Board are already apprised that the Rev. WILLIAM J. ARMSTRONG, D. D., one of its Secretaries for Correspondence, perished in the wreck of the Atlantic on the morning of November 27, 1846. He was on his way to New York city, after a visit to his associates in Boston, when he was arrested in the midst of his years and his labors. The account of this dreadful disaster has been so widely circulated, that it is unnecessary to dwell, at this time, on the last hours of our departed friend and brother. A sketch of his life and character will be published in the Herald, as soon as an engraved portrait of him shall have been prepared.

By request of the Prudential Committee, the Rev. Nehemiah Adams preached a sermon in Park Street Church, Boston, on the evening of December 9, with special reference to this melancholy event. This sermon the Committee have since directed to be published.

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### Home Proceedings.

#### ANNIVERSARY OF AN AUXILIARY.

THE Foreign Mission Society of the Valley of the Mississippi, auxiliary to the American Board, held its fourteenth anniversary at Piqua, Ohio, on the eighth of October; Rev. F. Y. Vail being called to the chair. Doct. George L. Weed, Treasurer and Acting Secretary, presented a report, exhibiting the history of the society and its operations during the past year. The contributions have amounted to \$8,555; about one half of which sum was collected in the southern part of Ohio. Addresses were delivered by Rev. Albert Bushnell, of the West Africa mission, Rev. H. Little, General Agent of the American Home Missionary Society, and Rev. T. A. Mills, of Cincinnati.

Mr. Bushnell dwelt particularly on the prospects of the missionary enterprise in Western Africa.

He first spoke of the obstacles to success, growing out of its climate, its want of facilities for travelling, the number of its tribes and languages, the influence of slavery and the slave trade, and its gross superstitions. The last topic was illustrated as follows:

Destitute of a knowledge of God, unacquainted with the idolatrous systems of the East, left to the dim light of nature and benighted reason, the people have formed for themselves gods agreeable to their dark imaginations and corrupt desires. They generally assume some tangible forms, as the beak or claw of a bird, an image carved from wood or ivory, some sacred beast, bird or loathsome reptile, something that they can see, keep in their houses, or attach to their persons, and consult at pleasure. To these fetishes, which they suppose wield the destinies of men, they yield their implicit confidence, to protect them from the ills of life and the fears of the future.

The infant of days has one of these fetishes attached to his person, and is early taught to regard it as his guardian angel and protecting divinity; and the old man, bending with tottering steps to the tomb, regards them with sacred reverence and fear. Every appearance in nature or event in providence, which is beyond their comprehension, they assign to witchcraft. Believing that no one can die a natural death, except at extreme old age, in case of any one's decease the fetish is consulted, and some person is accused and arrested. If he plead not guilty, he must undergo the ordeal of drinking a poisonous drug, which they believe will test his guilt or innocence. If found guilty, he must suffer some ignominious death.

The instinctive dread of annihilation, and the aspirations of the soul after immortality, lead even the benighted African to adopt some belief respecting a future state. Some believe in the transmigration of souls; and others that in another world they shall follow the same employments, and enjoy the same rank and privileges, that they have in this life. Hence the custom of burying clothing, money, &c., with the corpse, and in some of the more savage states the horrid custom of human sacrifices, of immolating human victims on the graves of the deceased. These gross superstitions, though absurd, are perhaps as deeply rooted and as difficult to remove as the more gorgeous systems of the Hindoo or Chinese.

The efforts of Romanism were also adverted to. "Through the influence of papal missions," Mr. Bushnell says, "a devoted band of English missionaries have been driven from Fernando Po, where they had been laboring for years, and the churches and schools of their gathering are left a prey to devouring wolves." The same influence has been felt on the Gaboon River.

But the evangelization of Africa, notwithstanding all these obstacles, is practicable. Mr. Bushnell, after having been upon the ground, so regards it.

In an unhealthy climate, beneath a torrid sun, amid great difficulties and trials, much has been accomplished. Although a nation has not been born in a day, nor converts numbered by thousands, many souls have been saved. Fields have been surveyed; several barbarous languages have been acquired and reduced to writing; into which school-books, tracts and portions of the Bible have been translated; churches have been formed and schools established, in which thousands of native youth are receiving a Christian education. Some of these are now employed as teachers, and many of them, we hope, will ere long be prepared to go forth as burning and shining lights, to preach the gospel among their benighted countrymen. And here is our great hope. Africa will never be well supplied with foreign missionaries. A sufficient number must go out to commence and vigorously sustain the work,

till a native agency can be raised up to carry it forward. From the missionary stations now existing, and others that will be established, the rays of light and truth divine will diverge, until the darkness of paganism will recede, and the glorious light of the gospel everywhere shine.

#### MISSIONARY CONVENTIONS.

A MEETING of the friends of missions was held at South Middletown, New York, September 24 and 25. George Little, Esquire, was chosen President, and Rev. O. M. Johnson, Secretary. Dr. Armstrong, Rev. Levi Spaulding, of the Ceylon mission, and Rev. John Scudder, M. D., of the Madras mission, were present as a deputation from the Board. The Business Committee,—consisting of Rev. D. S. Wood, Rev. W. W. Newell, and W. S. Webb, Esquire,—submitted a series of resolutions which were discussed during the meeting and unanimously adopted. The attendance was large, and the impression made appeared to be salutary.

A missionary convention was held at East Attleboro', Massachusetts, on the sixth and seventh of November, in accordance with arrangements previously made by the Taunton and Vicinity Association. The meeting was organized by the choice of Hon. Lemuel May as President, and Rev. Mr. Blake as Secretary. Rev. Levi Spaulding, of the Ceylon mission, Rev. D. Greene and Rev. S. B. Treat were present as a delegation from the Board. A Business Committee, consisting of Rev. Messrs. Crane, Greene, Fisk and Maltby and Deacon Thatcher, was appointed; and several resolutions reported by them for the consideration of the meeting were adopted. It was voted that a missionary meeting be held in Bristol county every year; and that measures be taken to secure from the different churches and congregations, which may unite in these conventions, annual reports of what is done by them for foreign missions. A committee was chosen to make the necessary arrangements for carrying this resolution into effect, consisting of Rev. Messrs. Blodgett, Bailey and Barrows, Hon. Lemuel May, and Hon. Silas Shepard. The attendance was very gratifying; and a deepened interest in missions was evidently felt by many. The parting address of Mr. Spaulding, it is presumed, will not be soon forgotten.

A missionary convention was held at Dover, New Hampshire, November 30 and December 1. Rev. B. R. Allen was chosen President, and Rev. Alvan Tobey, Secretary. The Board was represented by Rev. D. Greene, Rev. William Clark, and Rev. Anson Gleason. The Business Committee consisted of Rev. Messrs. Greene, Clark and Barrows. The proceedings of the

meeting were harmonious, and the interest seemed to increase till the hour of separation.

Another meeting of the same general character was held at Sandwich, New Hampshire, December 3 and 4. Rev. John K. Young presided, and Rev. J. Blake was Secretary. Rev. Messrs. Greene, Clark and Gleason were present as a deputation from the Board. Rev. Messrs. Young, Leach, Homes and Blake were the Business Committee. The number of persons in attendance was encouraging, as was the interest apparently taken in the proceedings of the meeting.

### Recent Intelligence.

**CONSTANTINOPLE.**—Under date of November 7, Mr. Dwight says, "The churches here are now enjoying peace, and we pray that numbers may be added to them of such as shall be saved. Three or four Catholic Armenian vartabeds in this city are on the point of leaving their church and coming over to the Protestants, one of them has actually come. He was yesterday, for the first time, at the public preaching service in my house, and was a serious and attentive listener."

**ERZERROOM.**—A letter has been received from Doct. Smith, dated October 10. Compensation has been made for the injury done to his property during the late assault on his house; and the Armenian rulers have given their seals to the guilt of more than thirty persons. A formal apology has also been offered for the offence of the nation. But the state of things at Erzerroom is very unsettled. The present government is not sufficiently energetic to repress the lawless spirit which prevails there. The missionaries, however, do not seem to be more in danger from this spirit than others. The United States Minister, Mr. Carr, has been prompt to maintain their rights; and the representatives of England are ready to interpose in their behalf, whenever occasion may require.

**NESTORIANS.**—Communications have just been received from this mission, which show that the influences of the Holy Spirit are still enjoyed by some portions of the Nestorian field. In July last Messrs. Stocking and Stoddard made a visit to Tergawer, a mountain district lying west of Oroomiah; and they found some very pleasing illustrations of the hold which the truth is fast gaining upon the population in that wild region. Deacon Isaac, the brother of the Patriarch, accompanied them, and he appeared to take a lively interest in their work. His own views of the doctrines of the gospel are manifestly more clear and correct than they once were; and though he does not give such evidence of a change of heart as is desirable, he does not hesitate to preach "repentance toward God and faith toward our Lord Jesus Christ."

In the month of August Messrs. Stocking and Stoddard made another excursion to Gawar, a mountain district in Koordistan, about seventy-five miles from Oroomiah. At the first village where they stopped in Gawar, they found a stranger from Jeloo, who "appeared to have a knowledge of himself as a lost sinner, and to have renounced all righteousness of his own, and to be clinging to Christ as his only hope." As they approached the village of deacon Tamo, they were met by nearly all the male population of the place, who eagerly seized their hands and bade them a cordial welcome. The message of the missionaries was listened to with eager delight, and the change in the external aspect of the inhabitants was found to be very remarkable. "Nine or ten are considered as giving decided evidence of regeneration." Our brethren returned to Oroomiah, after an absence of eight days, "impressed with the conviction that the Lord had commenced a work of grace" in the region which they had visited.

Mr. Stocking subsequently spent a few days at Geog Tapa. The fruits of the revival which has been in progress there, as heretofore mentioned, were very obvious and gratifying. "The moral and religious aspect of the village," says Mr. Stocking, "appears to have totally changed from what it was a year ago. The Sabbath has a stillness and quiet which strongly remind one of a New England village." "About seventy, including those who are connected with the two seminaries, furnish decided evidence of regeneration, and exert a happy Christian influence over the whole place."

**BOMBAY.**—The mission at Bombay held missionary meetings on Thursday, September 10, being the third day of the last annual meeting of the Board. The native Christians seemed to be much interested in the exercises designed for them.

**ARMEDNUGGUR.**—Messrs. Fairbank and Wilder, with their wives, arrived at Bombay, September 20. Mr. Fairbank writes, September 25, "We have been much pleased with the evident sympathy and co-operation of the various sects of Christians and societies, and with the cordiality manifested in welcoming the new comers. Those who hold the highest offices of the government, interest themselves deeply in whatever pertains to the evangelization of the Hindoos; and they have received us with many wishes for our success, and in various ways have favored us. It is surely a cause of thankfulness, that the disposition of this government towards American missionaries has undergone such a revolution, and that the natives can see among the rich and the rulers of the land examples of Christian humility, devotedness and zeal.



**MADRAS.**—A letter from Mr. Winslow, dated October 10, mentions the baptism of a young man who was brought up as a Roman Catholic. Another young man, about to be admitted to the church, had been seized by a mob and carried away. The exertions of the missionaries to effect his restoration, had proved unavailing. A lad in the English school, having exhibited an inquiring spirit of late, was driven from the mission premises by two of his older brothers. He was immediately put in irons, and confined in a dark room; and subsequently he was taken to a place which is about thirty miles from Madras. The enemies of Christianity in that important city appear to be unusually active. They lately held a mass meeting, attended by some eight thousand persons; and a proposition was made to assemble a general convocation of the people, which Mr. Winslow thinks would have been little else than "a monster mob." It was at length agreed, however, to hold a regular meeting, under the direction of the sheriff. Resolutions were passed, asserting that the government had violated its pledge of neutrality in respect to religion, by encouraging missionaries in their attempts to convert the natives, and by favoring Christians in their courts.

**MADURA.**—From a letter of Mr. Lawrence, dated August 27, it appears that seven persons had been lately received into the church at Dindigul. In January, 1846, fifteen were admitted to the same privilege. At an out-station also five had been received into church fellowship, though no opportunity of administering the Lord's Supper to them had occurred.

**CEYLON.**—A letter, — dated October 6, — has been received from Mr. Howland, who joined the Ceylon mission last year, in which he gives his "first impressions" respecting certain points of interest to Christians in this country. The remarks in the first paragraph are worthy of particular attention.

My impressions concerning the field are very favorable. The people seem to be generally losing their confidence in their idols; many, indeed, acknowledge that they attend the festivals merely to see the pomp and show. They are very generally, moreover, acquainted with the leading truths of Christianity; still the great body of them cling to heathenism. I become daily more and more convinced that what we need more than any thing else, is the out-pouring of the Holy Spirit. The way seems to be prepared; the truth is in the minds of multitudes; yet they do not turn to the Lord. This state of things sometimes reminds me of an immense manufactory standing still in a season of drought; the wheels are all ready to move, yet they remain motionless for want of water to propel them. The great instrumentality now necessary seems to be prayer. Oh that Christians would pray more for the conversion of the heathen! I have often thought of the remark of a minister in America, who said, "I hope to see the time come soon when Christians will come together on the

first Monday of each month, and spend the whole day in prayer to God."

I do not mean at all that we have any reason to think that the Spirit of God has left us. Occasional, I may say frequent, conversions in the seminary, in the boarding school at Oodooville, and among the people, convince us that the contrary is true. Many of these cases, moreover, are peculiarly interesting, some of them especially so, as they seem to be the springing up of seed sown long ago, and even, in one or two cases, where the sower has gone to his reward in Heaven. I believe there would be many more such cases if there were more strength in the mission. If we could go from house to house and from village to village, and press the truth upon the hearts and consciences of individuals, I believe we should see results that would rejoice and perhaps astonish us. But in our present feeble state this cannot be.

The following remarks will throw some light upon one of the most important and difficult problems in the prosecution of the missionary work.

My first impressions concerning some things, however, have changed opinions previously entertained. For example, before I came here I had a strong belief that the seminary was not accomplishing that for which it was designed. Since coming to the field my views have become modified, both as to the difficulty of the work designed to be accomplished by the seminary, and also as to what has actually been accomplished, notwithstanding this difficulty. I never felt till I was connected with an orphan asylum in New York city, how much a Christian family education is worth. There I saw children under an excellent system of Christian instruction, yet necessarily deprived from childhood of the education of the family. And I then learned, for the first time, how much of science, literature, morals and religion a child obtains from his parents, the want of which the best school training in the world cannot supply. When I came to India, I realized as I never could have done in America, how much is lost by those who are not only deprived of a Christian family education, but of the influence of civilized and Christian society, and, what is still worse, have been trained by heathen parents, in heathen society. Such children have not a particle of true science, morals or religion, except what they obtain in Christian schools. They have scarcely one correct idea about the most common objects and events around them. The design of the seminary is to take those who have been thus trained, and fit them to be teachers and preachers.

When I see the difficulty of this work, I have been surprised at what I have found accomplished. As I become more and more acquainted with the catechists raised up by the seminary, I find that they are worthy men, good men, invaluable men. They preach Christ to their countrymen in the face of abuse and reproach, in a way which many American ministers would shrink from. Yet, though they are far beyond what I should anticipate, they are not such as persons who have never breathed a heathen atmosphere, are apt to expect them to be. It is difficult to describe in what their deficiency consists. It must be seen to be perfectly understood. It may perhaps be called a want of judgment or tact, unfitting them to adapt themselves to circumstances. It is a want of enlargement of mind, which must exist in persons trained in uncivilized and, especially, in heathen countries and

heathen families. It is a deficiency which is seen to a certain extent in the children of English parents who are educated here; though they are surrounded by many redeeming influences of which heathen children know nothing.

A recent communication of Mr. Meigs contains some statements of interest respecting the female boarding school at Oodooville. The following extract is from a letter dated October 10.

Mr. Poor preaches at Oodooville one Sabbath in each month, and I another. On the remaining Sabbaths Mr. Nathaniel Niles supplies the pulpit. He is a very acceptable preacher, and very useful at the station, not merely as a preacher, but as a teacher in the female boarding school. I mentioned in my last that there were quite a number in the school, who were candidates for admission to the church in the course of a few months. The institution is in a prosperous condition, and is indeed a great blessing to the province.

Within the last four months the following persons have been united in marriage, all of them members of the church; they will settle around us, and set before the heathen, as we hope, examples of Christian families:—Moses Welch, and Maria B. Peabody; Daniel L. Carroll, and Catharine Maria Oliphant; Joel R. Arnold, and Margaret E. Nitchie; Josiah, and Mary Smith; David, and Mary Wilder; Cheeny, and Jane Wilson; William R. Sherrard, and Frances Chickering.

The following persons are to be married in a few days:—Paul Titecomb, and Martha L. Davis; George Boardman, and Charlotte C. Armstrong; John Crane, and Harriet L. Winslow; Simon, and Louisa Park.

We have the most cheering evidence that this school is rising in the favor of the Tamil people. It is doing much to raise the standard of female education in the province; to furnish suitable companions for the young men educated in our seminary; and thus to undermine the foundations of heathenism. The seven females, mentioned in my last letter as having been received into the church, continue to appear well. Mary Weir is the "straying lamb" that Mr. Whittelsey and myself, a few months ago, went to seek in the jungle, six miles beyond Chavacherry, (see his letter in the *Missionary Herald* for April, 1846.) She is now, as we trust, a lamb in the fold of the good Shepherd.

**CHEROKEES.**—One of the principal hindrances to missionary success among the Cherokees, for some time past, has grown out of their dissensions. Last winter a treaty was made at Washington, in accordance with a basis proposed by commissioners appointed to inquire into the rival claims of the different parties; and there is good reason to believe that harmony will be restored. Mr. Worcester says, November 13, "A general convention of the people met this week to hear the new treaty. The people of all parties, so far as I can learn, acquiesce in the treaty, as the best thing which can be done. Only a few of 'the old settler party,' I understand, express some dissatisfaction with their own delegation. But a council of that party is soon to be held; which, it is hoped, will remove dissatisfaction; and if not, I suppose it is not likely to affect materially the general tranquillity."

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Attleboro', Mrs. Carpenter, for Nan- cy Carpenter, Ceylon, 20; a fr. 1;	21 00
Norton, Wheaton fem. sem.	25 00—46 00
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.	
Columbia, Gent. 19,19; la. 50,81; wh. cons. Rev. CHARLES LITTLE an H. M.	70 00
Somers, Gent. 47,85; la. 54,85; m. c. 29,87;	132 57—202 57
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	92 51
Washington Co. N. Y. Aux. So. M. Freeman, Tr.	
Cambridge, 1st U. P. ch.	30 00
North Granville, m. c.	16 00
Salem, m. c. 16,64; chil. 2,53;	19 17
South Granville, By Mr. Shaw, 7; in- div. 5;	12 00—77 17
Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.	
Abington, Cong. ch.	37 18
North Woodstock, T. B. Chandler for Madura miss. 15; E. Child for do. 5; A. C. for do. 3; A. C. 2;	25 00
Woodstock, Muddy Brook so. E. Ly- on,	10 00—72 18
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.	
Sterling and Voluntown, Gent. 16,57; la. 20;	36 57
Windsor Co. Vt. Aux. So. E. P. Nevins, Tr.	
Royalton, Cong. so. gent. 10; la. 12, 35;	22 35
Sharon, La. 21; C. Baxter 10;	31 00—53 35
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.	
Worcester, Inf. s. s. class of Mrs. F. W. H. and chil. of mater. asso. of Central ch. for hea. chil. in Ceylon,	5 00
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.	
Ashburnham, Gent. 16,03; la. 10,57; 26 60	
Athol, Gent. 12,55; la. 18,87;	31 42
Hubbardston, Gent. 23,59; la. 13,25; 36 84	
Phillipston, Gent. to cons. Rev. G. A. P. PERKINS an H. M. 58,71; la. 40; m. c. 19,91;	118 62

Royalston, Gent. 18,63; la. 29,03;	
m. c. 12,85;	60 51
South Royalston,	32 09
Templeton, Gent. 49,25; la. 35,65;	
m. c. 26,24;	111 14
Westminster, Gent. 27,30; la. 29,53;	
m. c. 10;	59 73
Winchendon, Gent. 16,91; la. 20,88;	
m. c. 16,31;	54 00
N. Winchendon, Gent. 54,17; la.	
29,45; m. c. 41,60;	125 25—647 20
York Co. Ms. Conf. of Cha. Rev. G. W. Cressey, Tr.	
Buxton, m. c.	7 05
Sanford, Cong. so.	10 00—17 05

Total from the above sources, \$8,123 37

#### VARIOUS COLLECTIONS AND DONATIONS.

Six individuals, 40; Mrs. M. W. 5; a child,	
for books for hea. chil. 80c.	45 80
Albany, N. Y. 4th pres. ch.	50 00
Bating Hollow, N. Y. Cong. ch.	5 00
Bennington, Vt. 1st cong. ch. m. c. 22; coll. 25; 47 00	
Burdette, N. Y. Pres. ch.	7 00
Calais, Me. Evang. cong. so.	25 17
Camden, Me. m. c. 45; fem. miss. so. 15;	60 00
Carlisle, N. Y. Pres. ch. wh. cons. Rev. Wm.	
Clark an H. M.	70 00
Chelsea, Ms. Winnisimmet ch. m. c.	31 09
Cincinnati, O. Ger. s. s. for Madura boarding	
sch. 7; Walnut Hills, H. Dickinson, 3;	10 00
Conkling, N. Y. Pres. ch. m. c.	5 08
Connecticut, A friend,	50 00
Dennysville, Me. Mrs. C. E.	2 00
Detroit, Mich. J. H. Titus,	5 00
E. Cambridge, Ms. Evang. ch. m. c.	6 74
Easton, Ct. Cong. ch.	1 25
Elba, N. Y. do.	25 00
Emmetsburg, Md. W. Walker,	10 00
Fort Covington, N. Y. C. Marsh,	100 00
Grand Detour, Ill. m. c.	6 32
Greenville, N. Y. Pres. ch. 40; juv. mis.	
so. 5;	45 00
Groton, N. Y. Dea. Stone,	20 00
Harpersfield, N. Y. Pres. ch. m. c.	5 40
Jacksonville, Ill. Cong. ch. s. s. for Mahratta	
miss. 14; colored s. s. for Gaboon miss. 3;	17 00
Lincolna, N. Y. 1st cong. ch.	5 00
Malden, N. Y. E. Bigelow,	50 00
Morristown, N. J. 2d pres. ch. Mrs. C. B.	
Arden,	100 00
Mt. Pleasant, Pa. Pres. ch. m. c.	39 89
Newark, N. J. 3d pres. ch. a bro. & sis.	1 00
Newton, Ms. A friend, 15; Dea. Eddy, 5;	20 00
Niles, Mich. N. Bacon,	50
Northern Liberties, Pa. 1st pres. ch. 52,63;	
Central do. 70; m. c. 16,12;	138 75
Philadelphia, Pa. 1st pres. ch. Rev. A.	
Barnes, to cons. CHARLOTTE W. BARNES	
an H. M. 100; J. Fassitt, 100; J. A.	
Brown, 100; cash, 100; S. H. Perkins, to	
cons. Mrs. MARY F. PERKINS an H. M. 100;	
A. Fullerton, 50; I. S. Kneedler, 25;	
J. Murphy, 25; H. I. Williams, 25;	
J. Bayard, 30; T. Biddle, 30; J. W. Paul,	
20; I. R. Neff, 20; indiv. 180,50; ladies,	
(of wh. fr. Miss Sidney Paul and Mrs. Eliz-	
abeth Wilson to cons. Miss SUSAN P. COUR-	
SON, Miss ANN KITTERA, and Miss ELIZ.	
W. SMITH H. M. 300;) 555; 3d pres. ch.	
m. c. 58,27; indiv. 13; R. W. Davenport,	
20; 5th do. m. c. 50; G. W. McClelland,	
25; W. Worrell, 25; W. C. Coates and	
wife, 20; A. Green and wife, 20; J. W.	
Throckmorton, 20; Mrs. J. W. T. 10; H.	
Sloan and wife, 20; Mrs. I. B. Hughes, 15;	
indiv. 45,50; ladies union mite so. 85,80;	
a friend, 5; Cecil, 5;	1,888 07
Poughkeepsie, N. Y. 1st pres. ch. Rev. H.	
G. Ludlow, for Mrs. Ward's boarding sch.	
Madura,	10 00
Rome, N. Y. s. s. of 2d pres. ch. for Dr.	
Scudder,	2 27
Rumford, Me. Cong. ch.	8 00
Schenectady, N. Y. A friend,	5 00
Sidney Plains, N. Y. 1st pres. ch.	15 00
Southwick, Pa. 3d pres. ch.	50 00
Stamford, N. Y. J. Ring,	5 00

St. Catharines, C. W. m. c. 20; mater. asso.	
5,25; evening coll. 7; s. s. 4; Miss E. T.	
2,42;	38 67
Troy, N. Y. 1st pres. ch. 60; Van W. Wickes,	
15, youth's miss. so. of 4th pres. cl. for Dr.	
King, Athens, 7;	82 00
Troy, W. T. Cong. ch.	17 50
Westfield, N. J. Pres. ch.	6 10
Woodbridge, N. J. T. Morris,	10 00
By Dr. Scudder,	
Livingston, N. Y. Miss. so. 3,30; s. s. 4,25;	
children in various places, 61,41; through	
Dr. Scudder, 28,85;	97 81

#### IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Donkville, m. c.	9 10
Fort Towson, m. c.	10 65
Gaboon, W. A. Officers and crew of	
U. S. Brig Boxer,	58 50
Pine Ridge, Coll. at Camp meeting,	57 37—135 62
	\$11,501 40

#### LEGACIES.

Bolton, Ms. Mrs. Electa Sage, by L. Strong,	
Ex'r,	25 00
Boston, Ms. Miss Nancy Hooper, by Execu-	
tors,	500 00
Brooklyn, N. Y. Mrs. Sophia Lewis, by Rev.	
W. B. Lewis,	500 00
Canton, Ct. Mrs. Amelia Everest, by H. Ely,	
Adm'r, (prev. rec'd, 2,576,78;)	350 00
Gilbertsville, N. Y. Mrs. Elizabeth Heslap,	
by Samuel C. Gilbert, Ex'r,	400 00
Ithaca, N. Y. Lucy Ann Beers, by S. B.	
Bates, Ex'r,	200 00
Little Compton, R. I. Nathaniel Taylor, by	
Lindol Simmons, Ex'r,	310 02
St. Johnsbury, Vt. Mrs. Lucy H. Howes, by	
Joseph Hutchinson, Ex'r, (prev. rec'd 5;)	10 00
Stockbridge, Ms. Benoni C. Wells, by A.	
C. Wells, Ex'r,	30 00
Tunbridge, Vt. Rev. David H. Williston, by	
J. W. Smith, Ex'r,	300 00
West Union, O. Miss E. Darlington, by C. A.	
Darlington, Exr.	200 00
	\$2,835 02

Amount of donations and legacies acknowledged in the preceding lists, \$14,326 42. Total from August 1st to November 30th, \$51,875 94.

#### DONATIONS IN CLOTHING, &c.

Bristol and Northfield, Ct. A box fr. indiv.	
for Mrs. Peet, Bangkok.	
Brooklyn, N. Y. A medical library, with sur-	
gical instruments, fr. Samuel T. Smith,	
dec'd, by A. Ely, Exr.	110 00
Campton Village and Plymouth, N. H. A	
box fr. indiv. for Miss Mudgett, Alleghany,	
Miss.	
Central New York, A box, fr. la.	
E. Abington, Ms. A box, fr. young la. so. for	
Wailuku sem.	
Essex, Vt. A box fr. la. asso.	18 64
Grafton, Vt. A bed quilt, fr. chil. benev. so.	
Livonia, N. Y. A bundle, fr. fem. mite so.	
for Tuscarora miss.	5 94
New York city, 12 cop. Boys' Hebrew and	
Eng. Dic. fr. Dr. Barker.	
Northboro', Ms. A box from Lyman asso.	25 00
Pownall, Me. A box, fr. la. of cong. so. for Mr.	
Walker, Oregon,	30 00
Stoddard, N. H. A box, fr. la. sew. cir.	
Swanton, Vt. A box, fr. Dorcas so. and be-	
nev. so.	63 39
Virginia, A bed quilt and two sheets, by	
Rev. Mr. Stiles.	
Wareham, Ms. A box, fr. la. of cong. so. for	
Tuscarora miss.	23 00
Wilmington, Vt. A box, fr. la. benev. so. for	
Mr. Ranney, Pawnee miss.	14 00
Woodbury, N. J. A box, by Dr. Fithran, for	
Miss Ogden, Sandw. Isl.	
Worthington, Ms. A box, fr. fem. benev. so.	